THE MISSIONARY HERALD

APRIL 1931

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OUR APRIL ISSUE

Our cover and frontispiece suggest the risen Jesus. 'Twas by the Sea of Galilee that He manifested Himself to His disciples after His passion, and it was at or near Damascus that He revealed Himself to Paul. Dr. Goodsell's last meditation on The Five Hundred Words speaks of the new glow of spiritual devotion that is born within those who let the crucified and risen Lord take serious hold upon their lives.

President Potter's article under the caption "Are We Over-Institutionalized?" meets an inquiry of the day. Other questions discussed by our president have to do with the relative emphasis upon the spirit of evangelism in the work of our missions and missionaries and with the question of whether we are achieving reasonable results in the work of the Board, specifically in the Near East and in China.

We would also call attention to Mr. Ebisawa's report of the first year of the Kingdom-of-God Campaign in Japan. Mr. Ebisawa, as our readers know, is the general secretary of the National Christian Council of Japan. He is a graduate of Doshisha University and a prominent Kumiai leader.

Dr. Jesse Marden of Greece has especially good qualifications for the discussion of any problem pertaining to the Near East. His general knowledge of the situation is a good basis for the remarks that he makes upon the problem that Greece faces today. The Japan article presents one of the "guests" of the Guest Book.

In the midst of our new section on *This, That and the Other,* (which in this number is full of things Turkish) we are introducing a rather interesting map of our Near East Mission.

And don't forget our Stamp Corner. This is to be a feature of the HERALD for some time to come. Rev. William Leete of North China has had much to do with the initiating of the corner, but when he returns to China the principal responsibility for it will be carried by Miss Mildred C. Widber, assistant educational secretary of the Board.

To Our New Readers

This issue of the MISSIONARY HERALD is being read by hundreds if not thousands who hitherto have not made use of it. We send all such a special word of welcome. They can be assured of an earnest and enthusiastic fellowship. As they gain in vision and purpose through this contact with the world missionary movement they will find, we trust, that never can they afford to be without a monthly magazine of this nature. Perhaps, too, they will commend the HERALD to others so that more of our church people will have a chance to renew their life in Christ. Certainly a HERALD in every home means more of heaven in every heart.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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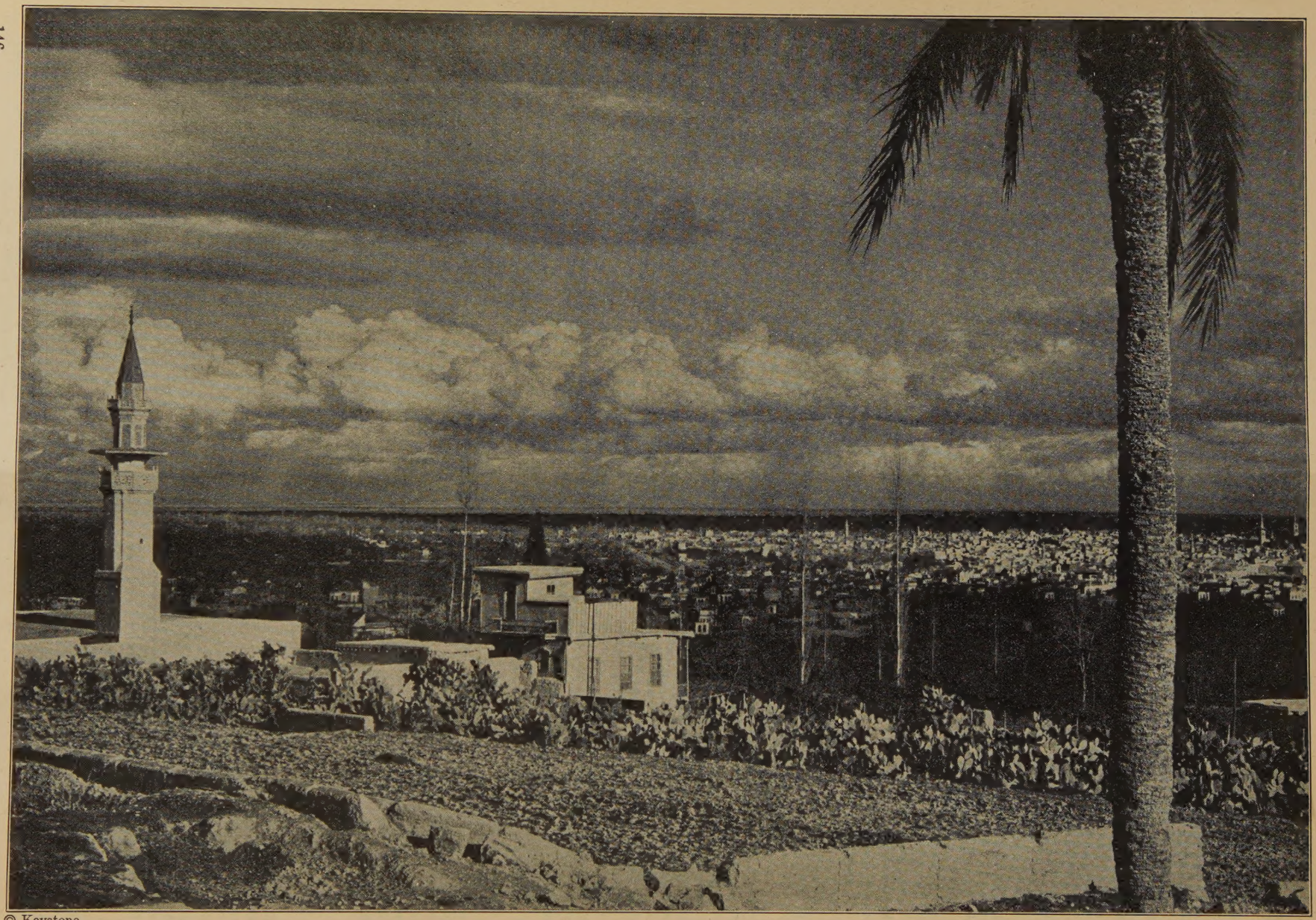

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DAMASCUS AND ENVIRONS: WHERE SAUL FIRST FELT THE POWER OF CHRIST'S RESURRECTION

Here, or close by, St. Paul began his career as an international and interracial force of imperishable fame. Here he saw his risen Lord coming upon the clouds of glory, and was not disobedient unto the heavenly vision.

A NEW GLOW OF SPIRITUAL DEVOTION

The Last of a Series of Meditations on the Five Hundred Words

By FRED FIELD GOODSELL

THE Tower of Jewels at the Panama-Pacific Exposition in San Francisco in 1915 was far more beautiful by night than by day. The new use of powerful, hidden lights playing upon it from different angles revealed its glory on the curtain of night. The architects of that exposition had not discovered light but they had discovered new uses of it. Those acres of stately buildings became by night a city of light above which the Tower of Jewels shed the radiance of its warm glow.

No names which we can give Jesus and no illustrations which we can use to suggest His significance to the spiritual life of human-kind seem adequate to those in whose lives He has become Savior and Master and Lord. The resurrection experience revealed, it did not create, His glory, just as light revealed but did not create the beauty of the Tower of Jewels. Something prevented the disciples of Jesus from understanding who and what He was before the resurrection. Even after that event, the really significant fact was not the words they began to use in trying to describe Him and His significance, but the new glow of spiritual devotion which had filled their lives. Something had happened. A great flood of light, a new sense of spiritual strength, a new horizon, a new ambition, a new hope—all these and more had come to characterize those early disciples. The cause was the resurrection of Jesus. He had been "declared to be the Son of God with power." His beauty and His strength stood revealed in unanticipated and indescribable grandeur.

What we who name the name of Jesus Christ and profess to be His disciples need most today is a fresh view of Him. Somehow or other we have let secondary and trivial things and concerns obscure our sight of Him. It took the cross and the empty tomb, the last supper and the forty days of fellowship to open the eyes of those who had for considerable time thought they knew Him. These experiences must be repeated in our lives before we too may share that new glow of spiritual devotion which so strikingly characterized the early Christians.

This new life in Christ and with Christ can be born within us if we are in dead earnest. I know of nothing which so well illustrates these processes of spiritual rebirth as the experiences of modern missions. Without doubt the missionary movement today is beset with many perils. Missionaries are human beings and they make mistakes. Some of them are not alive and alert. Their work becomes perfunctory and unfruitful. But that is not the rule. Too much sincerity and what the world calls sacrifice has gone into their life-decisions and experiences to allow their lives to become dull and unfruitful. Their tasks are manifestly too challenging to allow them to sink into easy complacence. They are in dead earnest. Jesus is real. Life with Him and in Him means daily renewal, widening horizons and richer fellowships. Prayer is a habit and a sure resource. The Bible is a storehouse of treasure. Work is joy.

I know of one missionary who makes unusual use of hymns for her own spiritual growth. She says, for instance, that Samuel Longfellow's hymn "I look to thee in every need" is a bit of genuine inspiration which never fails to lift her spirit. I know of another missionary who makes it a practice to read nothing in the morning until he has let his eyes rest on a verse or two from the New Testament to the thought of which he can turn again and again throughout the day. I know personally of another, a physician, who begins every day alone in his busy clinic with a half hour of quiet prayer and meditation during which he seeks to see Jesus dealing with those who suffer. Another friend lets no day pass without a distinct effort to understand more deeply the life of the "common people," so numerous about him. It may be a conversation with a shop-keeper, it may be following up some request for help in need, it may be a walk and a talk with a student. But in every case the throwing open of some window into the mind and heart of those he would understand and help in the name of Christ.

These are not simply "pious habits." They are **ways of letting the crucified and risen Lord take serious hold of our lives,** guide our thought and strengthen our wills. A more abundant life, life with new meaning and glow, life with a commanding spiritual objective is the sure gift of the Father to those who seriously ask Him and seal their asking with sincere and fearless living. All this points to the Easter message of life, of triumph over all obstacles, and of new fellowship with man and God.

But no missionary who is worthy of the name is content with any narrow interpretation of his task. It is important to maintain unobstructed the

channels along which spiritual strength can flow into one's own soul. But there are today too many complex questions of relationship and activity to allow anyone to be content with the narrow horizons of individualism. The alert follower of Christ feels today more keenly than ever before the unity of life and the fact that the life of the nations is bound up in one bundle. A Christian life out of touch with the needs and ambitions of other lives has come to seem a clear contradiction in terms. The simple truth that no one lives to himself and no one dies to himself is being burned in upon our consciences. And the consciences of the nations are being stabbed awake to this very same truth. **The Christian disciple who is really alive in this modern world thus has a new quality in his missionary motive.** He feels the needs—the whole range of need—physical, economic, social, spiritual—of the people who surround him and of the nations of the world, all of which have become so closely interrelated. He has the deep conviction, welling up out of the life-struggle of his own soul and of his own nation, that Jesus is the Way, the Truth and the Life. Amid the tragic failures of nations that are called Christian he holds to this conviction and realizes with Bernard Shaw that in reality Christ's way has not failed, it has never been thoroughly tried. The glow of a new devotion to the Lord of life and love fills his soul. Geography makes absolutely no difference. The nations—all, and that means every nation, will find life, if they find it at all, through the redeeming love of Christ and the sacrificial living of his modern disciples.

The missionary faces a situation, not a theory. He is challenged to make his Christian faith and idealism a vital force in the midst of circumstances of which the outstanding characteristic today is nationalism. Nationalism has meant the death knell of political imperialism. Religious imperialism, where there have been any evidences of such, must also vanish. **A new approach is inevitable.** But it does not take very long to discover that no one who has tried in any sense at any time "to force" Christianity upon non-Christian races has been untrue to the spirit of Christ. Jesus like God works unobtrusively. He would win the heart. Without heart devotion He wants nothing at all. With heart devotion He has all. This means the fullest and frankest freedom in the study of what Christ can mean in the life of an individual or a nation. It means holding back nothing from the inquiring mind. It means the death of proselytism in the sense that one seeks a commitment to a group or cause before all the implications have been examined with the utmost freedom and frankness. It means taking Christ for what the individual by his own experience finds him to be, not for what others may claim.

When one realizes that Jesus Himself is interested in life not in labels, in spirit not in institutions, he feels a **new enthusiasm for the whole process of sharing** which is and must increasingly characterize the approach of the Christian missionary to non-Christians. This approach alone will disarm the nationalist, the super-patriot. That it does in many cases effectually disarm him and open to him new areas of thought and new goals of activity is being demonstrated over and over again.

The process of permeating the whole world and all the life of the world with the spirit of Christ is **essentially and broadly speaking Christian Education, growth of personality.** It has always been such. Jesus Himself was fully committed to the processes of normal and healthy growth. How frequently His language reminds one of growing things—seeds, flowers, trees, children, families, brotherhoods. There is a new appraisal among us of the importance of the practice of self-activity in all processes of growth and education. I am thinking, for instance, of George A. Coe's statement: "The theory that interest is the main condition of learning has on the whole emptied itself into the theory that activity is the main condition—interested, self-propelling activity. At this point the educative significance of the learner's purposes emerges, his very own present purposes as distinguished from the teacher's aims and from later purposes that it is hoped the learner will acquire. It is the learner's present purposeful activity, the plans that he makes and executes, his own projects—so the theory goes—that most promotes growth."* The underlying thought here fits the mood and temper of almost every mission field today. Recognition of it is absolutely essential. **It is not what we of the West can do *for* the people of the East but rather what *they* can do for themselves with our cooperation.**

One gets a thrill of new joy as he thinks of the rising tides of self-dependence and self-respect on the part of the Christian groups of China and Japan, India and Africa, and all around the world. Here is real growth. Growth, with all its problems, to be sure, but real growth through self-activity.

* * * * *

The Five Hundred Words of the Madison Annual Meeting are, I believe, profoundly true: "These new attitudes are essentially creative and forward looking. . . . In proportion as they come to be generally known and accepted they will inevitably awaken a new glow of spiritual devotion in all our churches."

**What Is Christian Education?* Pp. 183 and 184.

IN TOTTORI THE TOTTERY

By DOROTHY P. CUSHING

A WAGGISH visitor to Tottori, Japan, who encountered an earthquake during her stay, wrote this clever little poem:

"Tottori the tottery
In far away Japan,
Where life it is a lottery
For masonry and man;
Where houses fall like pottery,
A philosopher you gotta be
In Tottori the tottery,
In far away Japan."

But Tottori to us means something more than earthquakes. It means a night school and kindergartens and Rev. and Mrs. Henry Bennett and Coe House and Estella Coe—now in America on furlough.

Coe of Coe House

Estella Coe and Coe House are synonymous in Tottori, for Coe House is the Japanese home of Miss Coe, opened to take in a small circle of those needing friendship and warmth. The full beauty of the type of thing Coe House stands for is illustrated by the story of how each year Miss Coe gathers her "family" together and hears the account of each member—debit and credit. A visitor privileged to be present at one of these meetings reports:

"It was all done so sweetly and sincerely! Two of the girls Miss Coe had rescued from despondency due to lack of adjustment to life. One was a factory girl whose health had broken and who had found a home and care at Coe House. Another was doomed to a life of shame—but Miss Coe interfered with her destiny. Still another would have been forced into a marriage that would have ruined her life had not Miss Coe bought off her father for a certain monthly sum. The next was an orphan from the country who, like Topsy, had 'jest growed.'"

"She is a philosopher who out of unpromising material and broken lives has built steadfastness and courage and hope and love!" declares an associate. The little family living there now includes two leaders of the Nansokan, a kindergarten teacher, three students of the social workers' training class, a young man who had run away from home to avoid evil influences, a high school girl without parents or home, a missionary, and, off and on, many guests.

Guests, indeed! we should say so! They love to visit Coe House. When they enter it it radiates cheer—not superficial "goodfellowness," but genuine happiness. At the door, very likely, a bevy of girls would greet you with low bows and radiant smiles. One would take your umbrella, another your suitcase, a third your coat and hat, then—whist! they would disappear on soft-sandaled feet, only to return in a wink and escort you to your room, where a fire would be burning if the day be chilly, and flowers would grace your dresser.

The Coe House Spirit in Past and Present

Came an earthquake a few years ago—one of many—making Kinosaki, two hours from Tottori, a town of ashes.

"What can I do for these aching hearts?" Estella Coe asked herself. "I cannot wait for government aid. I cannot wait for committees to function. I must do something *now.*"

And with true Yankee grit she borrowed money and put up over night a one-room shed, which was turned promptly into a hive of activity. Canvas cots for fifty homeless people were drawn to the ceiling by day and lowered for use at night. Clothing and bedding was distributed as fast as it came in from the Japanese churches.

Again, when in 1927 a fire devastated the outcaste community of Tanoshimi and some one hundred and thirty wild, dirty urchins, hiding knives and other weapons under their soiled kimonos, were gathered up until agitated parents could come in from the fields, an appalling situation faced the workers. It had all happened in a section of the city where disease and dirt were rampant. Officialdom drew aside its skirts and passed by on the other side, figuratively holding its dignified nose.

"Something *must* be done for these children," announced Estella Coe; and her fellow-missionaries, viewing the youngsters, heartily agreed. It was a test of ingenuity to entertain such a mob of half-savage little waifs. At noon the city authorities relented and sent over rice balls. For fully five minutes silence reigned. When the situation again threatened to become impossible Estella Coe had an inspiration.

"A bath!" she cried. "Praises be to the Japanese bath!"

One after another, small sisters and brothers were pried loose from the babies on their backs and tumbled into the bath. This disposed not only of

the afternoon but of considerable of the outside dirt, and, as Miss Coe expresses it, "in some mysterious manner penetrated underneath the skin, and a hundred and thirty hoodlums found their manners and became quite proper ladies and gentlemen!"

Dirt removal started something else. Having discovered that underneath the dirt the children were really appealing in appearance, people pledged money for a day nursery, and barracks were put up; prejudiced citizens who had hitherto avoided this part of the city as one avoids the plague flocked hither with tears of gratitude in their eyes; leaders in the educational department grasped at the plan as a drowning man grasps at a rescuer; and municipal officers, hitherto apt to ignore the church, were humble before it as they saw one of their greatest problems headed toward a solution.

"So," reported Miss Coe, "we found ourselves with a day nursery that had an average attendance of nearly a hundred *men, women,* children, and dogs! Horses poked their heads in at the windows at lunch time, and the friendly cows concluded that the barracks was the proper place for their siestas. But, miracle of miracles, we could hear ourselves speak, and at prayer time there was real silence."

What Has Come of All This?

A beautiful little neighborhood house is the outgrowth of the night school, the kindergarten, and Coe House; it is called *Nansokan,* or "Southern Window." The ideal so faithfully followed by workers in Tottori is now before them in stucco and stone. A building which accommodates not only the kindergarten, but classes in typing, sewing, dressmaking, cooking, and English, and others taught by interested men in the city "who are freely giving their time to help prepare students for examinations in mathematics, geography, history, and biology; there is also a class in home nursing taught by a leading doctor." Thus writes Mrs. Bennett. Many a working boy and girl finds at the night school a chance to get an education otherwise impossible.

An auditorium gives opportunity for plays, with the kindergartners producing some of the best actors! An Easter pageant put on by the Leaders' Training Class was so striking in content and presentation that one Japanese business man was heard to say as he walked out:

"Such a presentation of Christianity and the Cross can be understood by any layman."

The Opening and the Dedication of Nansokan

It was only a year ago that Nansokan opened. Its first meeting was on Easter Day with a sunrise service at which the church school and many young friends heard Iwao Kamatani, cousin of the youth who lost his life in America, and who plans to carry on in his name as a Christian pastor.

The dedication took place on October 25, 1930, and Mrs. Bennett thus describes it:

"In the morning at nine o'clock the Aishin Kindergarten had its celebration of the happy event. The children had been making the building with their large blocks all the week, and learning how important it is to build a house on a rock, on a firm foundation, and not on sand; how important it is to have straight, strong pillars like truth and honesty, which we try to build into their characters; and that the roof over all, protecting those in the house, is like God's loving care; and as we wanted to use the house for others we put tiny candles in the windows of these block houses and flowers in the yards. The Kindergarten's spacious rooms looked lovely with fresh white and blue curtains and new blue cushions on the chairs. There were flowers about the rooms and pretty, suitable pictures on the walls.

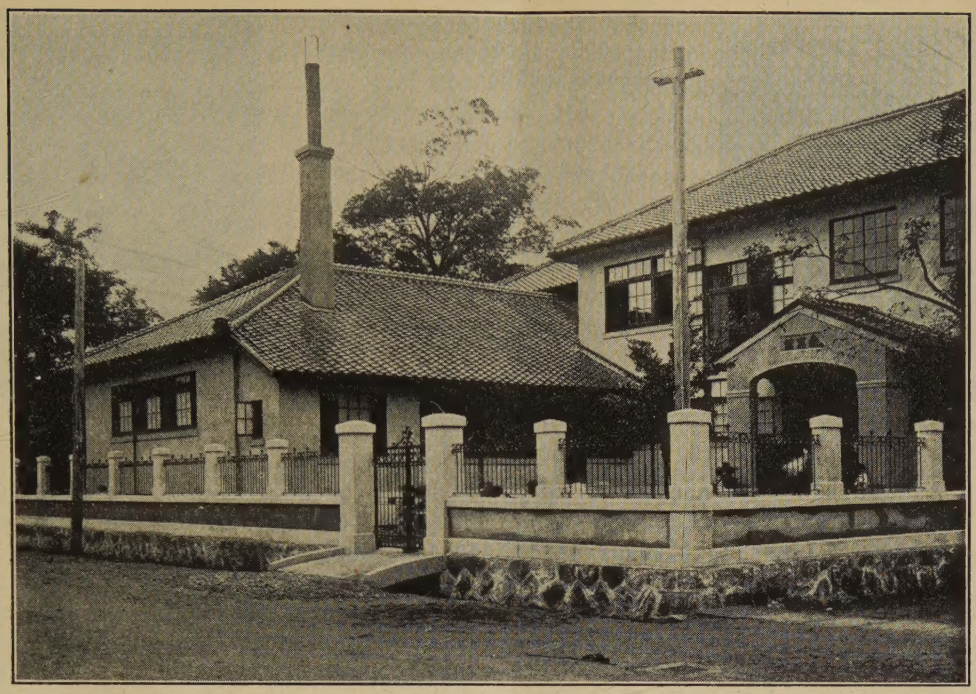
"The special dedication ceremony was in the afternoon, and was attended by over 250 people. Mr. Hori of the Doshisha offered the prayer of dedication, and thanked God that the life of Kamatani Yasu, in whose memory the building was given, and who was suddenly killed while studying in Oberlin, could thus be used to bless and help many of his fellow-townspeople in Tottori. Congratulations were offered by representatives of the governor and mayor, and by Mr. Nishio, representing the joint committee of the Kumiai Church and the Mission."

The Flapper and the Boy

There is nothing that brings home the realization of what a work like that at Nansokan means better than a story like the following. A young woman who attended a teachers' convention in Tottori stayed at Coe House and roomed with a graduate of the Kobe Woman's Training School. The result was that this young teacher, most decidedly one of the younger generation, entered the training school in spite of bitter opposition at home. On the part of the faculty there arose a mighty question.

"What," they gasped, "what shall we do with a **Flapper** in this religious training school?"

But the Flapper answered that question for them. She sold her brilliant clothes to get money for board bills, and when graduation time came, lo! the Flapper led all the rest. Several churches desired her for religious education departments; wealthy homes sought her services for child training; a private institution proffered a big salary; and many inducements were offered. But she came



THE "NANSOKAN" IN TOTTORI, JAPAN. DEDICATED OCTOBER 25, 1930

This "South Window Building" with which Miss Coe is associated is situated across the street from the Kumiai or Congregational Church in Tottori. The kindergarten playroom is in the ell at the left. The reception room is on the second floor, left of the telegraph pole. The model kitchen is in the second story above the porch.

LOVE-TRUTH KINDERGARTEN, TOTTORI, JAPAN

This room is in the ell of the "Nansokan." The characters for "Love" and "Truth" cannot be seen, but they are there, nevertheless—right where every child can see them. They are dyed into the red silk fabric of the curtain over the stage. The piano was given by the "Mothers Meeting."

WIDE AWAKE RURAL JAPAN

Two kindergarten children, of the village of Hamazaki. Their eyes miss nothing.

Mr. and Mrs. Tanaka, a real Christian couple working in the village of Hamazaki.

THEY KNEEL TO WELCOME YOU

back to the place that had given her her vision of service and there she started a little kindergarten for the uncared-for children of a small fishing town. **But this story has a sequel:**

Many years ago a small boy was cleaning a railroad station when the conductor of a train stopped to talk to him. He asked him if he would not like to keep away from the temptations that beset boys in this work and learn about Christianity. The Conductor and the Boy were graduated ten years later from the Theological School, Doshisha. Not long ago the Boy and the Flapper were married. With the prayers of their friends they set off for work in a small church in Southern Japan.

"Please Don't Mention My Name"

That is what Estella Coe says: "Please don't mention my name." But any missionary who has at heart the interest of his or her work will not refuse to be used to further the cause, even though it may entail being "talked about."

Last spring Miss Coe received from the town of Uradome near which she had established a summer camp, official recognition of what she had done, together with a silver cup and a beautiful Japanese doll. It is a signal honor when an entire town takes such action.

And so in Tottori the tottery—which is tottery only geographically and that only occasionally—they pass, these young Japanese, learning to think about others, to share, to have seeing eyes and hearing ears and understanding hearts. "No less human than all of us who strive and never quite attain to our ideals, they still contribute to that great underground current which feeds the fountain of beautiful living."

AFTER ONE YEAR OF EXPERIMENT

A Report from the Kingdom of God Campaign in Japan

BY AKIRA EBISAWA

I WISH to tell you something of the Kingdom of God Campaign in which you would be much interested.

During the first year of the proposed three years' campaign, God has blessed us, used us and led the movement Himself to His wonderful glory.

I believe the official report of the campaign has been released by Dr. Axling, my colleague, from time to time, so that you have been in close touch with the development of the movement. You will get personal information from several other sources, pro and con, often partial, one-sided views of the movement, but I assure you that we can most safely depend upon my colleague without any danger of misleading.

So it is needless to write you in detail, but I shall try to summarize and lay out a general sketch of the movement now that we have closed the first year in trial.

At this transition period in the history of Christian evangelism, our campaign seems to serve as an experiment to show how the Christian forces could be of any real service to the salvation of the man and the world in this changing age. With this mission in mind our Central Committee has carefully studied and carried on the movement with always a prayerful consideration and full discussion as to the ways and methods of the campaign.

At the outset we made it our end and prayer to make this a real inter-church movement in this

country, enlisting all the Christian forces and utilizing all the resources available. Utmost care has been taken in every possible way that this should not turn into one man's personal movement outside of the Church but to stick to the organized church-centric principles. Then we aimed at "The Mobilization of All the Christian Organizations," and tried our best to correlate all the forces in the country in which the responses have been always favorable.

Then we emphasized the Principle of Local Autonomy and urged to organize district committees in each prefecture, that they might plan and take initiative for the evangelistic work in that district. This has been also realized in the course of the one year and now we find just eighty-five such district organizations for the K. G. M. almost covering all the country.

Another emphasis was put to the literary work, as it is keenly needed and found most effective in this country with perhaps the most literate people in the world. The *K. G. M. Weekly* or pamphlets and leaflets with other cheap special edition of New Testament and Dr. Kagawa's booklets thus have been provided by the coöperation of the different organizations.

Under such a system we plan to reach the remote villages with the Gospel.

The statistics show a pretty good success of the campaign as for the first year, the approximate figures being as follows:

Number of districts actively engaged, 250; number of churches holding the meetings, 750; number of meetings held, 1,300; number of preachers sent out by the Central Committee, 625; number of audience, 265,000.

You will understand how busily we are working here in this country, but we can clearly see the great opportunity opening for the Christian church, especially now that the nation is seeking a light for solution with so manifold problems regarding the economic depression and the thought-life troubles.

People now seem to like such a systematized organic movement, and favorable attitude and responses are found everywhere that the wide doors are open to our campaign.

Dr. Kagawa has given much of his time during the year, but, owing to his occasional illnesses, we were obliged to postpone his meetings in several prefectures till this year. Naturally, we had to supply several other preachers to fulfil the calls from so many districts. Really we should have had to raise and bring up many another Kagawa for this year.

Now our next step in view is to mobilize every individual Christian all over the country and enlist their strength and power to the common great task.

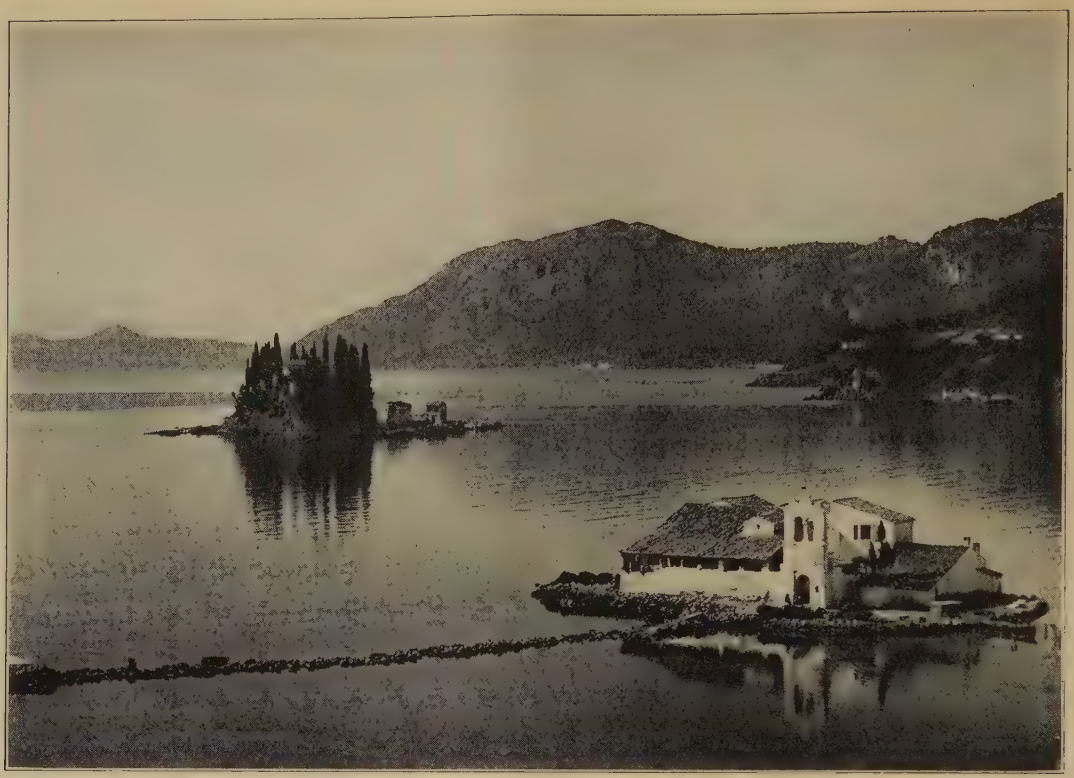
All the district committees held a special New Year's prayer meeting for three days and that encircled the whole country with the prayer net.

We are starting our actual campaign this year (1931) with Eastern and Western Laymen's Conference convened in Tokyo and Nara.

Thus we have already laid out the evangelistic net and our prayer is to post the fishermen to pull on the net. We should put out our utmost efforts to encourage the church members to carry on the work according to our slogan for the laity which reads "Pray, offer and work!"

Your constant, incessant prayer and help will greatly strengthen us and support us through the year as we march on in the field face to face with the great challenge of the age.

KAGAWA AND SOME STUDENT FRIENDS



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CORFU: AN HELLENIC BEAUTY SPOT

CENTENNIAL CELEBRATION IN THE STADIUM AT ATHENS

AS GREECE ENTERS HER SECOND CENTURY OF INDEPENDENCE

By JESSE K. MARDEN, M.D.

THOUSANDS of tourists are annually attracted to Greece by her classic ruins. They stand on the ancient Acropolis and many of them picture to themselves in imagination the periods of Greek history during the past three thousand years: prehistoric, classic, Roman, Byzantine, Turkish, modern. Yet, although the evolution of the Greece of today is full of romance, probably few of them take an interest in her present problems. What are these problems and how is she handling them?

The Economic Problem. A little over a century ago Athens was a Turkish town with not more than twenty-five thousand inhabitants. Today she is a cosmopolitan metropolis with about a million people. The country has been nearly swamped by the influx of a million and a half refugees from Turkey and Bulgaria, sent out in accordance with the terms of the Lausanne Treaty. Even before that, at the time of the Smyrna disaster, Greece generously opened her doors to thousands of Armenian refugees whom no other country would receive. Hospitals and schools have been taxed beyond their capacity.

The Refugee Settlement Commission appointed by the League of Nations and the Greek government's Department of Public Assistance have settled thousands upon the land. Hundreds of villages have been established and provided with agricultural supplies, and, in addition, thousands of houses have been built by the refugees themselves. It has been this construction program which has saved the situation economically, giving work to thousands and stimulating trade. The fact that it is now slowing down explains, in part, the unemployment problem that is acute today. The Armenians who, it should be borne in mind, have received no indemnification for all they lost in Turkey, are in a serious condition. For months able-bodied men have been able to get employment only two or three days a week at from seventy-five cents to a dollar a day. Many of the more enterprising have migrated to France, Brazil, and the Argentine during the last few years.

Sanitation. The League of Nations and the Rockefeller Foundation have provided experts to coöperate with the Greek government in solving this very serious problem. Malaria, from time immemorial, has seriously handicapped the energy of the Greeks. Last year scores of sanitary units, after receiving instruction, were sent out into the rural districts to help in checking the ravages of malaria and tuberculosis. Malnutrition, poverty, and ignorance have contributed to the present situation. Dr. Norman White, of the League of Nations, is introducing a constructive program of hygiene into the curriculum of the schools in the hope of eradicating these diseases. To help in this program the American Women's Hospitals are training nurses. This organization has been conducting hospitals and clinics for the refugees under the direction of Dr. Ruth Parmelee and Dr. Parry.

Education. Parliament has voted millions of drachmas for this—for rural education especially. The National University at Athens is overcrowded. Athens College, a Greco-American institution, has a fine new building in the suburbs. A new university has been founded at Salonica. Anatolia College in Salonica and the American Junior College at Athens, both American Board institutions transplanted to Greece from Turkey after the Smyrna disaster, stress character development and Christian ideals along with intellectual training. These have already secured desirable sites and are seeking funds to erect modern buildings. In Athens there is also the School of Religion and Social Service, another American Board institution, fitting men and women for distinctively religious work. The Near East Relief, which came to Greece with some sixteen thousand orphans from Turkey—for whom the Greek government generously provided public buildings as orphanages—has now closed out its institutional work, but in Macedonia is coöperating with the Department of Agriculture in providing night school six-week courses in agriculture for some thirty villages.

The Church. Within the Greek Orthodox Church there is a significant reform movement called the Zoe Movement. The Greek-Americans returning from American in large numbers every year are a liberalizing influence. Even those who have not come into close contact with Protestant churches there have been unconsciously influenced through press and radio by the liberal spirit in America. Quite radical reforms were discussed at the Synod attended by all the bishops last year. The Greek government looks with much suspicion upon the propaganda of the Roman Catholics as their institutions have the political support of the Italian and French governments. But the Greek and Armenian refugees have greatly increased the number and influence of the Protestant churches.

Politics. The recent treaty with Turkey settles important political questions which have been a constant source of irritation between the two countries. The idea of a Balkan Federation is favored by the Greeks. If realized it will mean much for the peace of Europe.

All these things indicate that there is a new spirit in evidence in Greece. Those who are acquainted with the situation recognize that the refugees are an important asset to the country. If Greece can only have a prolonged period of peace and give her full attention to internal developments there is good reason to hope that she may regain much of her ancient glory.

ARE WE OVER-INSTITUTIONALIZED?

By PRESIDENT POTTER

At a recent meeting of the Hartford Association of Congregational Ministers, a round table discussion was held on the subject of Missions. Among the questions proposed was this: Are Missions Institutionalized?

I sought to make answer to this question, saying that one must reply, "They *are* institutionalized." Our work is the communication of life through life to life. That is the work of the Gospel everywhere. For the development of that work here in our own country we require the institution which conserves and transmits the life which we have in the Gospel, namely, the Church. Through the fellowship of the Church the lives of Christians are so united in spirit and in service that the life of the Gospel flows through them to the lives of others and to the life of the community.

Now when we undertake this task on the other side of the world and undertake to render it continuously through a long reach of time, it is inevitable that institutions should be developed there likewise, which seek to render this same service. These institutions have grown up on the mission field as churches, schools, hospitals, and social centers. It is quite as certain that we must use these institutions on the mission field as in our work at home.

The real question is: Are Missions *Over*-institutionalized? Have the institutions grown to such an extent that the missionaries are submerged in the technical and mechanical details of their organization, and so lose the opportunity and the privilege of personal service? Have the institutions grown to such an extent that the concentration of missionaries in populous centers deprives other communities, particularly those of the open country, of the missionary's presence and of the use of his work among them? Has the growth of these institutions been such as to render them too large and too burdensome to be carried on in the future by the Christian communities in the mission lands? Have they developed in accordance with the genius of our Western civilization in such a way that they are imposing our Western culture upon the Orient and so hindering the development of institutions that shall be in accord with the genius of the communities which they seek to serve?

These are questions which are always in the minds and on the hearts of those who are seeking to administer the missionary enterprise so that it may fulfil its primary purpose of the communication of the way of Christian living through the lives of missionaries to the peoples of the receiving lands. From our personal contacts with missionaries, even those that are engaged in the development of these institutions, we can testify that this work has not submerged their interest in the technical details of institutional organization. The spirit of the Christian life is in their hearts. They are devoted to the way of the Christian life in their service, and through the institutions which they have helped to form and guide, they are ministering this life to the peoples.

It is true that the development of institutions tends toward the concentration of missionaries in the larger centers of the receiving lands, but there is constant effort to give the personal contact of the missionaries with the outlying communities in the areas they seek to serve, and in large measure they

are able, through those who are trained in the missionary institutions and through their understanding and supervision of their work, to project themselves into the village communities of the open country.

We have confidence in the future development of the Christian communities in the receiving lands. Our institutions are doubtless a heavy burden now, too heavy to be carried on by the meager strength of our Christian brethren in these lands, but we have great faith that, as the years pass, these groups of Christians will grow in strength, in wisdom and in experience, and will be able increasingly to direct these institutions in accordance with the purpose for which they have been founded. We are striving to take the advice and counsel of the wisest of the leaders among these Christian communities in the shaping of the policies which shall guide the development of these institutions, and we believe that in the future they will be increasingly shaped in accordance with the methods that are congenial to and usable by the peoples whom they are destined to serve. The hospitals and schools of the American Board, for instance, are operated in units that seem small now in comparison with our Western development in similar institutions. It is probable that the needs of the fields where they are located are such that the call of the peoples of those fields themselves will require some further concentration in these institutions and their development in larger units for the promotion of reasonable efficiency for the service of the future.

Our missions *are* institutionalized, but we do not think that they are now over-institutionalized. We have definitely in mind the dangers of an undue emphasis upon the institutions, and seek to develop the work in such a way that these dangers may be minimized; and that through all the institutions founded and guided by the help and counsel of our missionaries, the primary purpose of the ministry of the Christian life and its way may be achieved.

Another question was this: Are we losing the emphasis upon the spirit of evangelism in the work of our missions and missionaries? This question might readily occur to one who looks over the list of our missionaries in the annual report with the type of work to which they are designated. Comparatively few of our missionaries are now assigned to evangelistic work.

If by evangelism we mean the preaching of the Gospel as typified by the old-time picture of the missionary preaching under the palm tree, it is of course true that we are not doing very much of that kind of evangelism. We have come to a realization of the possible evangelistic value of schools, hospitals, and social centers. We believe that the constituency of the Board of our Congregational Churches understands this value and is willing to maintain missions in which the evangelistic work is largely achieved through these institutions of Christian service. Through them the life of the missionary communicates the Christian life to the life of the people. This is the purpose of our whole enterprise, and we believe that every institution we have founded or encouraged is achieving something of this essential purpose.

A further question asked was whether we are achieving reasonable results in our missionary work, specifically in the Near East and in China. Here, of course, everything depends upon what we mean by results. If we are to value these results solely by the number of converts added to the Christian communities in these receiving lands, we must realize that the results are small. If we are to divide the cost of a mission in a year by the number of converts secured, we recognize at once that each conversion is at a high cost; but if we are considering the establishment of the Christian institution, the gathering of the Christian community, its organization for the purpose of realizing the Christian life and fellowship, and communicating it to men, we believe that both in the Near East, even under the conditions under which we have had to labor since the Great War, and in China under the conditions under which we have to carry on our work now, we are building for the far future and are securing reasonable results in the preparation of a Christian community that shall be able to minister the Gospel effectively in that future.

In the Near East a policy of concentration has been made necessary by the conditions of the country and the attitude of the government. We are working in fewer centers than before the Great War, but we are working with the people who are to build the future of those lands. We are interpreting to them motives and the ideals of a Christian civilization. We are learning together with them the age-long problems and difficulties in the face of which such a civilization must develop. We are learning with them the ways of promoting that development, and are fashioning the bonds which must unite the peoples of the future in such a civilization. Likewise in China, throughout the course of one of the greatest revolutions in all history, we are continuing a similar work with our brethren of the Christian community. There we are learning the Christian way of life and the possibilities of its service for the far future. We believe that by this patient, devoted, and sacrificial service our missionaries are fulfilling the purposes to which they have dedicated their lives, and that the issues of the future will make clear that their service is even now being rewarded with reasonable success.

ADMINISTRATIVE ITEMS

AT its meeting on February 24, the Prudential Committee discussed questions raised by some who have not fully understood how the Board could have made a record last year in total receipts and yet announce a deficit.

As in its published report so in this meeting the Treasury Department made it clear that the total receipts ($2,151,755.08) were the largest in the Board's history only because of the unusual number of *special donations* that passed through the Board's treasury, amounting to $342,350.17, or $62,531.30 more than in the preceding year, thanks largely to the Angola Jubilee gifts.

* * * * *

Then discussion centered upon these "Receipts for Special Objects" and the facts were brought out that

(1) these gifts were made to missionaries or organizations on the field by individuals or groups of individuals in America to be spent for special purposes outside the budget; that

(2) these specials could not be diverted in any way to apply upon the budget of the Board for its regular work; that

(3) as the treasurer had to receive the formal approval of the Board before transmitting such specials to the field, and as most if not all of them were for objects approved by the missions abroad, it has always seemed necessary to count them in among the total receipts of the Board; and that

(4) if they continue to increase while receipts for the regular budget decrease, this problem will become increasingly grave.

* * * * *

The point was brought out in the discussion that while the proportionate income from legacies, conditional gifts, miscellaneous funds, and gifts from individual friends for the Board's budget had done little more than hold its own since 1927, the year of the merger, and receipts from the churches had been declining, yet these special donations for work outside the budget had been increasing steadily.

* * * * *

By a blackboard chart analysis Assistant Treasurer Belcher showed that of the total receipts of the Board last year, 43.43 per cent came from churches through the Apportionment; 19.26 per cent from legacies and matured conditional gifts; 12.4 per cent from invested funds; 9 per cent from individuals for the budget; and 15.91 per cent from special gifts for specific objects not on the regular budget of the Board.

It became clear that as gifts from churches and individuals on the Apportionment, receipts from legacies, matured conditional gifts, invested miscellaneous funds could help the regular budget of the Board, every effort should be made to conserve and strengthen these sources of income; and that though specials helped along the work of the Kingdom abroad and therefore could not be anything but gratefully received, the emphasis of the Board should be laid upon the budget for the regular responsibilities abroad.

The suggestion was made that the treasurer make a careful analysis of "Receipts for Special Objects" with the view to adopting an improved method of classifying and reporting. Some felt that such should not be included in the total receipts of the fiscal year, while others felt they should be included but as a distinct item quite separate from those that apply to the regular budget. And here we'll let the matter rest for the time being.

* * * * *

The net increase in the permanent funds of the Board last fiscal year was $440,000. Included in that sum were (a) $181,000 from the trustees of Euphrates College, the income to be used for the education of Armenians in Aleppo, Anatolia and Athens Colleges; also a special conditional gift of $100,000 not available on maturity, by the terms of the gift, for the current expense account; $85,000 as special building funds: and for the current year the additional income to funds that were in process of accumulation; also, a few small miscellaneous items. The amount of increased income available for the regular budget through increased capital funds is approximately $1000.

* * * * *

The sum of $4,398.05 has been received from the estate of Clara August Gibbs, late of Somersworth, New Hampshire, for the establishment of the "Clara Frances Nowell Fund."

* * * * *

Twenty-six different denominations have furnished recruits to the American Board during the past thirteen years. The average number of Congregationalists has been 60.5 per cent. The average for the years 1925–1930 inclusive, however, has been only 53.7 per cent.

In 1920 the Board appointed 48 Congregationalists, 9 Methodists, 9 Presbyterians, 2 Baptists, 3 Episcopalians, 2 Friends, 1 Lutheran, 1 Union; 75 in all, the Congregational proportion being 64 per cent. In 1930, 13 Congregationalists were appointed, 8 Methodists, 4 Presbyterians, 4 Baptists, 1 Friend, 1 Lutheran, 3 Disciples; a total of 34, the Congregational element being 38.2 per cent.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

IT is just ten days since we returned from a hurried trip to Puerto Rico to be present when the three native churches of the Congregational, United Brethren, and Christian denominations united in the Evangelical Church of Puerto Rico in what we hope will be the beginning of an entirely united church on the island. It was a wonderful experience, but we must not use the time or space to go into it here, except to say that we feel that our former Christian church field and workers are now in a position to see even better things done for the Kingdom down there than they ever could do as a separate mission. We hope you will read, in a later number of the *American Missionary,* the account of this memorable occasion of the union of the three churches, which is to be given by Rev. Fred L. Brownlee of the American Missionary Association.

The above prompts me to say that I believe the time is rapidly drawing near when these separate pages for Christian church missionary news will have served their original intention and will no longer be necessary. We are finding the two churches moving together so nicely, and especially in the missionary activities we have gone so far with actual merger both in Japan and Puerto Rico that this separate distinction seems unnecessary. The fellowship with members of both the American Board and the American Missionary Association has been so fine and augurs so well for the future, and the wonderful executive ability shown by both these Boards, on which we now have representation, is such that we are happy to become completely identified with them. So let us say that surely by the June issue of the MISSIONARY HERALD we shall erase these marks of distinction and all our news items, which we will continue to furnish, will come out as part of this unified and most interesting magazine.

After much urging we finally have another fine letter from Rev. William Q. McKnight, of Sendai, Japan. Many of our readers will remember that Mr. McKnight formerly wrote "Miyagi Personals" for the old *Christian Missionary* and did it so well that we never wanted him to miss an issue. We gladly quote much of his recent letter which is full of interesting news of our work about Sendai. He says:

"The Newspaper Evangelism Office with which I have been associated for several years has finished a good year. The interest in this kind of work is growing and plans for advanced methods to be put into practice next year are well worked out already. We hope now to begin to consolidate some of the groups of scattered inquiries into clubs that will ultimately become churches. This has already been done in some cases, but no definite plan has been formed for doing so until now. Our constitution is to be revised to make for convenience in doing this kind of work. Last year brought up, as usual, a very large group of new inquiries. Our only anxiety now is for the finances of 1931. We moved into a new office last January and find that expenses have increased. Up until that time we were guests of the Reformed Mission Office.

"Christmas gatherings this year were larger and more plentiful than ever. Reports from the country show that there were record-breaking crowds everywhere. At Wakayanagi, where the little chapel is just being put into use, there was a house full and yard full at the Christmas entertainment. An organ was borrowed from the primary school and 'old folks and young folks and everybody came.' We plan to begin a kindergarten there in April, the natural time of beginning a school year here in Japan. The matter of a teacher is not fully decided, but there are subscriptions from the town amounting to upwards of $100 toward the work. After giving them the chapel I have been trying to maintain a 'hands off' policy, leaving the work to the leaders on the field and to the pastor, Rev. Nakamura. A Bible woman, Miss Yoshino, is to be located in the village. Perhaps I will make occasional trips.

"Mr. Tanaka, formerly of Iwadeyama, has moved to Ichinoseki. This leaves Iwadeyama without a pastor. I have promised to go there once a month. A new teacher is in charge of the kindergarten there and seems to be doing well. They are making good use of the little plant that they have, i.e., parsonage and chapel.

"During the Christmas vacation I had the pleasure of visiting a village new to me. It was in the country near Ichinoseki. A group of ten or twelve young men of Tsurizawa arranged for a two-day conference with three speakers from near-by places. Mr. Tanaka of Ichinoseki and Mr. Wakamatsu, Baptist pastor at Kisunuma, were the other two speakers. It is interesting that groups of young men such as this one are beginning to gather at

practically all of the little villages in the country in the rural district where those who have read of Christianity in the daily newspapers are desiring a deeper knowledge of Jesus Christ, while many have a genuine faith growing out of a study of books sent out by libraries such as are conducted by the Newspaper Evangelism Offices.

"There is an inspiration in numbers. We feel this in the union of the Kumiai-Christian churches in Japan. Speakers of the Kumiai churches of national fame have visited our churches and have had a welcome that assures us that new life has come to us. Thus far there is much evidence that our work will take on a new attitude of independence, a new fervor for evangelism, and a broader outlook upon problems of the Christian religion in Japan than ever has been known in our ranks before. Problems that are arising are problems of adjustment and not problems of fundamental differences. A few years and these problems will be past. However, there is much evidence that we have led all others in a movement toward a united church in Japan. It is likely that we will all have to get adjusted to being members of one united church before our lives as missionaries are ended here. The Christian church has truly led other denominations in a way that quite realizes the spirit of those who founded her with the hope that a day of more complete union might come. Except a seed fall into the ground and die it cannot bear fruit. But of course we must give credit also to the Congregationalists, who share all the honors growing out of the union.

"This letter is becoming lengthy. It may serve to assure those who read it that they are sharing in a greater work than they have ever shared in before. But in order that this work may keep something of a personal flavor, I hope that letters may be exchanged between missionaries and churches. We over here need to know about you and your problems. One of these problems came to us over the radio the other day. It was a Christmas program from New York and San Francisco. It was JAZZ.

William Q. McKnight

Sendai, Japan.

OUR STAMP CORNER

SOME NEW JAPANESE STAMPS

Since announcing our Stamp Corner in the February HERALD, the first set of stamps to be sent in to us from the mission field has come from Japan. There are only two stamps in this set: a one and a half sen (green), and a three sen (orange).* Both have exactly the same design, in the center of which is a view of the Meiji Shrine in Tokyo, the capital of Japan.

We wonder why a temple should appear on a national postage stamp, and why the tenth anniversary of the erection of this Meiji Temple should be noticed by the Government of Japan. We find that it is because this Meiji Temple was erected to the memory of the Japanese Emperor Mutsuhito, who ruled Japan during the Meiji period, 1867–1912. During his reign, Japan passed from a feudal State to a great constitutional monarchy. Meiji means "Enlightened Rule," and is the name given to the restoration era which gave back to the Emperor his full authority as head of the Japanese State.

In both Japan and China temples are often erected to the memory of famous men. It is not strange, therefore, that the Japanese Government should erect this one in honor of its able Emperor. Those who worship here do so because of their loyalty, and of course every loyal Japanese engages in this worship. It is for this reason that the Government has put out this new postal issue on the tenth anniversary of the erection of this shrine.

Government regulations require all Japanese pupils to take part in the worship conducted in national shrines such as this. The Christians and Buddhists of Japan have objected and there is at present some very heated discussion on the subject.

The Japanese at the top of the stamp means: "Commemorating the 10th Anniversary of the Meiji Shrine Abode."

*1 sen = ½ cent.

For the World Friendship Stamp Album

Of Japanese national holidays there are nine, and of them the following five are perhaps the most interesting:

1.	January 1–3.	New Year's Festival
2.	February 11	Accession of the first Emperor, Jimmu Tenno, in 660 B.C.
3.	April 29	The Emperor's Birthday.
4.	September 23	Fall Ancestor's Day.
5.	November 3	Meiji Emperor's Birthday.

HOME BASE

CAROLYN D. SMILEY, Editor

American Board Missionaries Do Not Smoke!

In the MISSIONARY HERALD of September, 1930, on page 349, the following question was asked Dr. Kagawa of Japan: "Do modern missionaries offend?"

On reading his answer, many people received the impression that missionaries of the American Board smoke. This has caused a stir, many letters coming in concerning it. Therefore I wrote very recently to Dr. Kagawa's secretary, asking her to talk the matter over with Dr. Kagawa, and to request him to write more in detail what he meant.

Dr. Kagawa's answer has just come in, sent through his secretary: "American Board Missionaries do not smoke."

Dr. Kagawa is not critical. He knows that Japanese Christian pastors and workers do not smoke, dance, or drink. They have accepted such a standard, and are troubled if a missionary does not live up to it.

They Kept Their Pledge

The bank failed and they lost $241.11. This was the sum the Women's Society of the Church of the Good Shepherd (Colored) in Chicago had in the bank to help with their pledges to the American Board, and to other good causes. In spite of this loss, the women were eager to meet their pledge for the West Africa work, so decided to hold a rummage sale. A three-day affair! They made $220 on the sale itself, and $225 on a Baby Contest. Their pledge was paid.

One of the church women, hearing this wonderful bit of news, said: "We must be interested in our mission work; it is in our blood."

This church keeps open house for the unemployed. Two hundred a day come to be fed.

Now It Can Be Told!

"What did the Plan of Advance do for Wisconsin Congregationalism? It saved us from defeat. It saved us from retreat."

Know Your Missionaries

West Roxbury Congregational Church has a share in the support of Mr. and Mrs. Roderick Scott, so had them there to really know them. For ten days the Scotts were delightfully entertained. Although their nights were spent in one home, they made the rounds for lunches and dinners. A forum was held so that Mr. Scott could discuss China with the young men and women. The children came to an afternoon tea party to see these real live missionaries. The finale was a business men's luncheon in Boston where Mr. Scott was the guest of honor.

World Friendship Reading Campaign for Children

Fifty dollars has been appropriated by the Executive Committee of the Worcester County District, Department of Women's Work, Massachusetts Congregational Conference and Missionary Society for this new venture in behalf of its Worcester County children. This is not to be a competitive campaign, but is an educational effort to interest all primary and junior girls, boys, and their leaders in the many excellent and interesting reading books whose stories tell of children the world around, alike in their love of stories, games, pets, home and relatives; of boys and girls on borderlines learning to live together in peace; of the church's world-wide work. Any group in which the leader and 20 per cent of the members read two books out of the approved list will receive as an award one of these reading books for their World Friendship Library. Two months, February 15th-April 15th, have been chosen for this campaign. Thus *all* groups have an *equal* chance to qualify. The Children's Committee of Worcester District are certainly to be congratulated in this latest effort of theirs.

S O S for Rags

An S O S asking for rags—rags in strips one to six inches wide, one to six yards long—arrives from Lucille Lee, R. N., of Madura Woman's Hospital. "We are so short of rags that people must bring their own if they need the second dressing," read her S O S. A letter containing this appeal sent to O. J. S. groups and Camp Aloha girls brought a prompt response. Within a few days a New Hampshire group reported, "We made enough squares and bandages to heap up a large overshoe box. We shall mail it this afternoon. How I wish you could have seen us *tear*!" This group enlisted the help of their Women's Society, too. A loyal Connecticut Camp Aloha-ite saw to it that the appeal reached her Senior Department group who decided to spend a Sunday afternoon tearing bandages! They, too, passed the word along to their Women's Missionary Department. New Jersey girls, also, met the need promptly, and the tearing and winding of lengthy cotton strips punctuated the reports and discussion of their business meeting.

State Women's Organizations Going Concerns!

The president of Middle Atlantic says:

"In my visits among the women's societies in the local churches, I have become aware of a tremendous amount of work carried on by the women in behalf of their own communities. As I have thought about this work and what it means in terms of community betterment and comfort (to say nothing of brotherhood), I have felt that as women of state conferences we were losing a source of inspiration in our state programs by not making some contact whereby reports of such work would be shared by other churches, at least in the same conference. The objects of these endeavors are most frequently charitable, some are cultural, and others inspirational; but the sum total of their value, in terms of the influence of our church women, is almost beyond measure."

Connecticut reports:

"Our Young People's Committee has been the weakest part of our organization, so we specialized this fall on a tour through the state by Betty Cushman. We found it was only our committee that was weak. The young people were as up and coming as ever and kept a little ahead of us in the game. In one church they found they couldn't have her for the Sunday evening they wanted, so they decided to give her the whole of the Sunday school hour except the worship period—they let her talk to the primary children during those ten minutes! Attendance at the other meetings where young people from neighboring towns were invited ranged from 150 to 375 in spite of wind and weather. The Girls' League at the Bridgeport High School invited her to speak to them and arranged it for the regular high school assembly, where 1200 or 1300 girls of all races and creeds listened eagerly for a half hour. It was the girls from the camps at Northfield Conference that put on some of these meetings and did a pretty piece of work."

Massachusetts writes:

"The districts of the Woman's Department held a series of round table conferences which were productive of increased interest, and were a means of educating the presidents of local societies in different phases of the work. Such questions as the following were discussed:

1. A series of integrated programs* for women's organizations is proposed. Would it be helpful to you?

2. What are the best methods of increasing knowledge of missions and a consequent interest in them?

3. How can the women assist in bringing the benevolent contributions of the churches up to the requirements of the work?"

*One in which home, foreign, and social relations material is intermixed in each program.

Missouri says:

"Another excellent method of keeping before the societies matters of importance is the page incorporated in our annual report, namely: 'Read—And—Remember!' "

Washington says:

"We have made books for our projects, filled with available pictures and descriptions from many sources—using clippings from the church calendars which we save for distribution in churches where they do not afford them. This state book with one large state map seems to be quite valuable for sending out to the churches."

Northern California says of its organization:

"The feature of our Federation which may be different from others is in our association groups. We have ten associations in this conference. The association president has from eight to twenty women's groups to supervise. She visits among them, keeps in touch by means of letters, and has a meeting of the association at least once a year, often in connection with the church association. She attends as many of the monthly executive board meetings as is possible, and the Federation pays her expenses."

Southern California says:

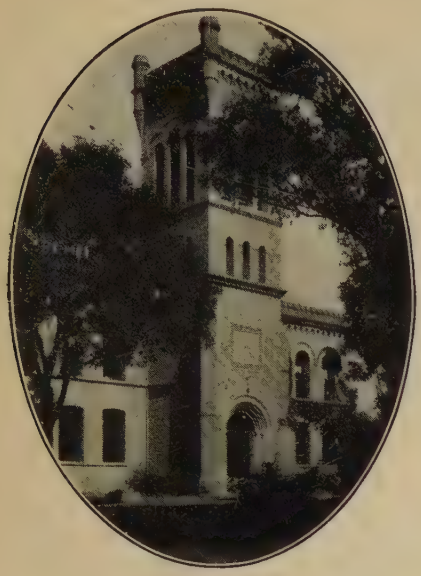
"At the opening fall meeting, all pastors' wives and auxiliary presidents are invited as special guests for the business session of the Women's Board and for the luncheon following. We are also trying to encourage the Board members to bring any interested workers to any session."

Important Meeting in Oregon

Instead of meeting in Portland according to custom, the leaders of the Women's Department of the Congregational Conference of Oregon went to Salem, at the invitation of the ladies of the Knight Memorial Congregational Church. One hundred and fourteen women came, many of whom had never been able to attend a Board meeting before. They represented churches far away from Portland.

The program was full of inspiration and news on the work of the state, the National Council to be held this June, and the work of the American Board.

VISIT JEFFERSON ACADEMY THIS SUMMER



SHEFFIELD HALL

In our March number we called attention to Dr. Fagley's Temple Tours Party that visits Japan and China this summer. Here's a bit of "Jefferson" just outside of Peiping (Peking).

The party will see this early in August. Something cool and refreshing about it.

You will reflect upon what your representatives have done through Christian education and come home with a new grip upon life, a new faith in the transforming power of Christ and His Church.

The east lawn of Principal Martin's house.

As you note what Broadway Tabernacle has done for the youth of China you will covet a similar work for yourself and your own circle of friends.

If you wish to join Dr. Fagley's party write to the National Council of Congregational Churches, 287 Fourth Avenue, New York City.

A MEMORIAL FOR ALICE M. KYLE*

By HELEN BARRETT MONTGOMERY

ONE of the major enterprises of the Federation of Women's Boards of Foreign Missions was its work for Christian literature for women and children of mission lands. Alice M. Kyle was the first chairman of the standing committee on Christian literature. She kept at the work in spite of pain and weakness and failing health until within a year of her death, when she resigned from the chairmanship of the committee and kept only the work of the treasurer in her own hands.

Her death a few months ago deprived us of her leadership and her priceless gift of time and strength. Very naturally at Northfield there arose a movement for creating some worthy memorial of her life and services. More than $100 was given for this purpose by the delegates at the Northfield School of Foreign Missions last summer, and that amount has since been increased to nearly $150. It was felt that nothing would please Miss Kyle better than that her name should be associated in some way with the work of the Christian Literature Society in China. This is where her committee made its first investment in the publication of the children's magazine called *Happy Childhood* and where throughout the years it has done some of its most significant work.

The Christian Literature Society of China is erecting a new building in Shanghai. A memorial gift of $1500 would make it possible to name three rooms in this building the Alice M. Kyle rooms, to be used for the women's committee of the Christian Literature Society. One room will serve as an office, one for the children's work, and the third for committee meetings and as an assembly room. What could be more suitable than that all who love missions and the cause of providing wholesome books for the thousands of readers who have none, should coöperate in creating by a number of small gifts this memorial to the woman whose faith and courage and administrative ability made possible the beginnings of the work of the Committee on Christian Literature for Women and Children in Mission Lands?

Are there not among Congregational women some who for love of the cause and in memory of one of their most gracious and faithful comrades would give the balance of $1500 to create a memorial of the life and work of Alice M. Kyle?

*Make checks payable to Henrietta White, treasurer, and send same (or money order) to Miss Florence Tyler, 419 Fourth Avenue, New York.

THE BOOKSHELF

Church Work

The Preacher and His Missionary Message, by Stephen J. Corey (The Cokesbury Press, Nashville, Tennessee, $1.50).

When the churches lag in their support of the missionary enterprise it is because of a lack of understanding. The most important interpreter of foreign missions to the churches of America is the pastor.

Such was the verdict of the representatives of sixty-five boards and societies which met at Atlantic City for the Foreign Missions Conference of 1931. It is not surprising that "*The Preacher and His Missionary Message*" was the book of the Conference. It is a handbook for preachers in this most important relationship.

After recalling the great and "abiding aims and motives" for foreign missions, the author marshals new factors which face us today. "What would more quickly bring spiritual death to the Church at home than to lose its world vision?" This is a pertinent inquiry of tremendous significance. Less familiar to our ears is the statement, "It will be Christ who will save God to India. The gods will go but God will remain and it will be a Christ-like God who will remain."

Due emphasis is placed on the centrality of Christ. The church at home no longer seeks—or should no longer seek—to place the stamp of denominationalism upon peoples of other lands, but Christ will always be welcome. Dr. Corey quotes one of the shortest speeches ever made by Mahatma Gandhi. It was made before 15,000 of his own countrymen and this was the whole of his speech: "I owe, and India owes, more to one who never set His foot in it than to anyone else; that is to Jesus Christ."

The latter part of the volume contains two chapters dealing with modern criticisms of foreign missions. It is a most comprehensive treatment cover-

ing forty-six pages and dealing one by one with the insidious falsehoods and misconceptions which have deepened misunderstanding and alienated the Church from its supreme task. It is replete with illustrations. As an example of the forcefulness of such illustrations one may be quoted. It is in answer to the criticism that the foreign missionary enterprise costs too much. Dr. Corey merely sets down figures comparing the receipts and expenditures of one American hospital with all of the eighty-nine hospitals and one hundred and twenty-two dispensaries maintained by the Presbyterian Board in foreign fields. Here is the table:

	One American Hospital	All Presbyterian Foreign Mission Hospitals and Dispensaries
Earnings	$490,160.00	$540,605.00
Other income	$621,238.00	$58,640.00
Operating expense	$1,015,134.00	$599,245.00
Inpatients	4,402	59,093
Outpatients	29,810	441,139
Visits and treatments	113,113	1,155,657
Cost per patient	$34.00	$1.36
Cost per visit	$8.97	$0.52

In the author of this book we have not only a broad statesman who stands in the forefront of missionary thinking today but a spiritual leader known and loved by conservative and liberal alike because of his genuine Christian living. The book breathes the spirit of the man and should bring encouragement and inspiration as it brings help and guidance to every pastor who will study its pages.

E. W. R.

Not Slothful in Business, by Herbert A. Bosch, published in 1928 by Doubleday, Doran and Company, is now issued in the Anvil Series of $1.00 books by Richard R. Smith, Inc., New York. Devoted to the business side of church work, the book first stresses the fact that reaching men is the Church's primary responsibility and that there is no other force that can accomplish what it has set itself to do. "That the Gospel is indispensable and that the Church is necessary to life . . . are the firm conviction of countless thinkers. Educators, scholars and statesmen, physicians, surgeons, and scientists, industrial giants, financial geniuses and business leaders, musicians, poets, and artists swell the chorus of those who voice the infinite worth of the Church, without which Christian civilization would crumble and culture become a fantastic ruin."

Then the problem of raising money for the Church is taken up and the author heavily scores many obnoxious financial methods employed and the money-making schemes so common today. For these he would substitute the principle of Stewardship, which "is more than bringing an offering to the Most High. . . . In its evangelistic objective, it must include the *self* as the first one to whom Christ must constantly be brought. . . ." Then *immediate posterity,* "The Stewardship of parents and church officers . . . will include children as the immediate objects of concern." Then the third objective, *missionary work,* will be more readily realized, and "become the passion of many wholehearted souls." The money-raising side of Stewardship is then treated in a practical and detailed manner.

Personal Power, by William L. Stidger, D.D., Litt.D., published in 1929 by Doubleday, Doran and Company, is now issued in the Anvil Series of $1.00 Religious Books by Richard R. Smith, Inc., New York. The author, a practical psychologist, realized when he began to preach this series of sermons on psychology that he had struck something in which people were vitally interested and which they felt was meeting a need in their lives. The series ran for four months: he gave his hearers a scientific background for his sermons, speaking as an "interpreter for men who had spent a lifetime in this field." He found it the most popular and helpful field for sermonizing he had entered: it sent people forth from church with clearer minds and braver hearts.

Taking such books as Oliver's *Fear,* King's *Nerves and Personal Power,* Williams' *Dreads and Besetting Fears,* Bisch's *The Conquest of Self,* Valentine's *The Psychology of Personality,* as backgrounds, as illustrations, and for authority, he preached the fifteen sermons published in this volume on the sources of personal power, on fear and faith, on discipline, and on goals—the goal of the soul, the drive of destiny. The titles of some of these sermons are almost full sermons in themselves: Casting Out Fear to Gain Personal Power; Conquering the Earth through the Conquest of Self; The Inner Sources of Personal Power. A most valuable book for preacher and for layman.

Putting the Church on a Full Time Basis, by A. W. Beaven, D.D., Pastor of the Lake Avenue Baptist Church of Rochester, New York, was first published by Doubleday, Doran and Company in 1928 and is now issued in the Anvil Series of $1.00 Religious Books by Richard R. Smith, Inc., New York. It is the report of certain laboratory experiments carried on by the author's church in the fields of work for youth, and of church administration. He gives in detail: The three-period-session plan in the church school which has been adopted by hundreds of churches all over the country; the ways in which the coöperation of the home, for which the church school is no substitute, was secured; the educational work, in *elective* courses, done through the midweek Church Night, evening

(Continued on page (177)

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

"We Never Worry About Counting Their Money"

A visitor was sipping tea in a refreshment house on the shore of Lake Biwa, Japan. A swarm of school boys rushed in, ate their meal, and ran chattering away. The woman in charge swept the coins they had paid her into the till without even counting them. "How dare you let a group of boys go away like that without counting their money!" exclaimed the visitor. "Aren't you afraid they will cheat you?" The woman laughed and shook her head. "Oh, no," she replied, "those boys are Christians. They come from the mission school across the mountain (Doshisha), and we never worry about counting their money." The man was so impressed that he hunted up an evangelist in his own town and bought books so that he might study Christianity. Later he became a Christian himself.

New Crops for the Sabi Valley

Tea and tobacco raising on a large scale are being introduced into the Melsetter District, Southern Rhodesia, Africa, where is the East Africa Mission of the American Board. Tea gardens are being enlarged annually, and the Sabi Valley Development has taken a farm of 8,000 acres in the valley where they are specializing in tobacco. Sabi Valley recalls Chief Ziiki and his schools. It is good to note that, according to Rev. Frank T. Meacham of Chikore, the owners of this farm are interested in the native people, not only from the point of securing good workers, but for the sake of the Africans themselves. One man representing the tea company offered to pay for a school if the Mission would open it. A night school, as well as a day school, was started, so that the boys and girls from the farm could attend. Electric lights were installed for the night pupils, making it probably the first kraal school to be so favored. Across the river other ranches are willing to carry the expense of schools, but there is a shortage of suitable teachers. "This may mean a new day in the coöperation of white farmers, missions and the native people," says Mr. Meacham.

TAIKU NURSES

Left: Helen Dizney; right: Gertrude Taber Louis.

Apropos of Pink Bonnets on Babies

Chinese babies wear pink bonnets! The hospital "bawl room" must look like a garden of tulips, thought the news editor. But *why* the pink bonnets—ah! ha! here is an interesting story! So a letter and a query went to Nurse Helen Dizney of the Taiku Hospital, Shansi, China. And back comes the answer with the pink bonnet story shot to pieces but an interesting bit of news trailing on behind which can be summed up in the words of Nurse Dizney. "Gertrude Taber Louis comes out here, takes over the maternity department and removes all such unprofessional details as pink bonnets," she writes, "The joke is that she has done it so painlessly that I didn't know they were gone until your letter came! How is that for a perfect example of a new person coming in and not getting the 'old timers' all stirred up!" We think it's grand to have strides made in hygienic methods even if Chinese babies have worn pink bonnets since time immemorial—but our story! Somehow we still would like to know WHY they *wore* pink bonnets!

We Read in the Papers

The press carried brief accounts recently of occurrences in Menemen, Turkey, when soldiers put down a religious disturbance. Luther R. Fowle, treasurer of the Near East Mission here for a few weeks on a special bit of service for the American Hospital in Istanbul says "Religious fanaticism and reaction broke out in the region of Smyrna and has been dealt with in an exemplary fashion. The Turkish Government means to separate church and state and will oppose every force and any effort tending to make religious influence dominant in political life. On the other hand, individual religious freedom and liberty of conscience is steadily making its way in the everyday thinking of the people." Turkish-American relationships are of the best, he adds, formally somewhat indefinite owing to the lack of clear treaty agreements, but in actual every-day affairs Americans in Turkey enjoy every privilege and respect.

"I Have Come to Realize . . . "

"I have come to realize that I am not expressing my gratitude enough in my life," said one of the girl students at Kobe College, to President Charlotte B. DeForest. "Isn't there something special that I can do for the school to show how grateful I am for the help I am receiving?" This is symbolic of the spiritual awakening that seems to have taken hold of Kobe College since the services preceding the Day of Prayer, conducted by Professor Takeo Iwahashi. The president of the Student Government Association, the first girl to hold this office who was not a professed Christian, came to President DeForest and

asked for baptism. Two leading girls in the College senior class followed her example. A religious census taken following Professor Iwahashi's visit showed 182 girls in the Academy and 33 in the higher departments who had put themselves on record as desiring baptism.

Encouraging?

Two happy bits of news come from Foochow, China, through Guy Thelin, now on furlough, namely, that the House by the Side of the Road is doing increasing work with the farmers and village folk and that Principal Howard L. Diong, of Foochow Union High School reports *80 per cent* of the students attending *voluntary* chapel.

No More Do We Stumble

Electric lights for Inanda Seminary, Natal, South Africa, became "fait accompli" when the finger of Dr. C. T. Loram, M.A., LL.B., Ph.D., member Native Affairs Commission, Union of South Africa, touched the button which sent the electric current flashing through the Seminary. On the program in addition to Dr. Loram was Dr. James B. McCord, chairman of the mission, Rev. Otto B. Githens of Amanzimtoti Institute, Rev. John Dube, principal of Ohlange Institute, and N. G. Beckwith, representing the firm which installed the lighting system. Dr. Loram could not resist the temptation of mentioning the various kinds of darkness that such schools as Inanda are dispelling, namely, the darkness of superstition, ignorance and racial misunderstanding which is being put to flight by Christian education. A beautifully carved walking stick was presented to Mr. Beckwith of the electric lighting firm, and to each of the workmen who had been on the job. In the audience were more than two hundred, ranging from well educated and traveled pastors and teachers to polygamous chief and his followers in calfskins. "And so the great thing is accomplished," says Miss Lida M. Russell of the staff. "No more do we stumble about over the campus with feeble lantern gleams. No more struggling through evening study and meetings with smoking and battered lamps. The lights are indeed a reminder of what we as a school ought to do with the increasing clear light of Christ to guide us." The program closed with singing of the Bantu and British National Anthems.

Isn't She a Darling?

Who is it? Portia Ann Downs, three-year-old daughter of Rev. and Mrs. Darley Downs of Tokyo, Japan, with her favorite playmate Aiko-chan. "A playmate is the same the world over," declares Mrs. Downs. "Race and color make no difference to a child." The first word little Aiko-chan could say was "Porcha-chan"! Haven't you a good picture of *your* baby and a friend you would like to send in?

Has God Died?

Genji's father and mother were weeping. They were kneeling by the child's bed in a contagious hospital. The boy was seriously ill. The parents were earnest Christians, well known, as was Genji, to Miss Alice Adams of Okayama, Japan, for the lad attended the Hakuaikai Settlement Sunday School. Seeing his troubled father and mother, Genji looked up and said, "What is the matter? Why are you so anxious? HAS GOD DIED? If He hasn't He will take care of me and you need not worry. I pray to Him every day and I think He will make me well—but if not, He will take me to live with Him in heaven, so I shall be all right. But I don't understand your weeping. HAS GOD DIED?" And the father and mother with tears streaming down their cheeks confessed to their lack of faith and with Miss Adams knelt in prayer by the boy's bed. Genji got well.

Like American Educational Methods

After three days in Angora, during which conversation after conversation was held with Turkish leaders in the Educational Department, Paul E. Nilson, who has already written one English textbook for Turkish schools, and has been asked to write another, reports a spirit of cordiality on all sides. "There seems to be a steadily increasing tendency to follow American methods of education," reports Nilson, "and to increase the use of the English language in Turkish schools."

A Thoroughly Practical Ideal

After all, it doesn't do the boys and girls of a country like India much good to go to school if they sink back into direst poverty when through, because of no way of earning a living. So at Tirumangalam, Raymond A. Dudley is trying to prepare young Indians for LIFE. There is a small coöperative store, four acres of land under cultivation, and instruction in carpentry, sewing, and other village trades. Then, too, the children are given instruction in matters of diet and health. When the youngsters are through they will know not only what a high-grade life is like but how to keep it high grade.

Bad News from Samokov

The Evangelical church in Samokov, Bulgaria, stands today a monument to the wrath of fire. Fortunately no one was injured, all the equipment inside was saved, and the roof and back of the edifice remains. It was on the afternoon of the first Sunday in the New Year that defective wiring, presumably, started the fire. Four teachers and a hundred or more children had just finished their Sunday School work. They knew nothing of the trouble until people pounding on the doors told them the building was on fire. "In due time I hope a smaller and better church will be built," writes W. P. Clarke of Sophia, in reporting the loss.

We Apologize

For having made an error in the News note entitled "Yu Cleans Up" in the March issue. The place was Fenchow, and not Foochow. Discovery made after the magazine had gone to press.

WORKING FOR THE BEST INTERESTS OF GREECE

A group of faculty and students of the School of Religion, Athens. Professor Levonian, one of our "guests," is seated in the front row, second from the left. The rest of that row are: Professor Michaelides, Mrs. Levonian, Acting President Rose, Mrs. Rose, Professor and Mrs. Ralph Harlow. Behind Professor Levonian stands his mother-in-law, Mrs. Sarkisian, the beloved and efficient matron of the School.

AN AMERICAN BOARD QUARTET

We present here four members of the faculty of the School of Religion at Athens. From left to right: Mr. Levonian, Mr. Michaelides, Dr. Ralph Harlow, Acting President Rose. Dr. Harlow is spending a goodly portion of his Smith College sabbatic with his former colleagues in missionary service in the Near East.

LETTERS FROM OVERSEAS

Rev. Ralph Harlow of Athens, Greece

"The faculty of the School of Religion has been a joy to me, and I have never known a finer group of students. For what the Board is doing in Turkey and for the future possibilities I feel only enthusiasm, and pray that nothing in the life of the home church may cause the workers here to falter in the great task to which they have set themselves.

"I want to say especially for the benefit of the Committee of the Girls' College that, as a result of what I have seen of its work this year and of my belief in its possibilities, I am more enthusiastic than ever about going ahead with a building project. The new site is beautiful beyond description, far more beautiful than the campus of any woman's college that I know of in America. I am positive that within ten years the college will become largely self-supporting and that it will influence the life of the women of Greece. It already has the hearty approval of the present government.

"I am teaching one course in the Girls' College and want to say that the students are a splendid group of young women. My daughter Ruth is en-

joying her work in the classes there. When I return I shall go over in detail with the Committee my impressions of the College and of what I believe its service can be in the future.''

Rev. and Mrs. Robert Fairbank, Vadala

''India is awake and truly on the march as never before. She is developing independent leaders, a nation struggling to be born in the darkness. At this transition time she needs the light of the radiant spirit of Jesus Christ, even more than ever before. Christ is admired throughout the length and breadth of India; but is this admiration enough? Can India find true freedom unless she also finds in her inner experience the Essence of freedom, the Spirit of Truth? Does it mean enough to me and to you to inspire us to strive and determine to witness to this great Spirit of freedom—Christ? In the words of a great non-Christian Indian poet:

'Where the mind is without fear, and the head is held high,
Where knowledge is free,
Where the world has not been broken into fragments by narrow, domestic walls,
Where words come out from the depth of truth,
Where tireless striving stretches its arm towards perfection,
Where the clear stream of reason has not lost its way in the dreary desert sand of dead habit,
Where the mind is led forward by Thee into ever-widening thought and action,
Into the heaven of freedom, my Father, let my country awake.'

Between these beautiful lines we can feel the expressed need of a leader like Tagore for the leadership of Jesus Christ.''

Miss Caroline Frost of the Girls' Department, Amanzimtoti Institute

''We call our home 'The Ant Heap,' for, aside from the smallness of the rooms, the white ants are working vigorously in the walls, destroying wall-paper faster than we can put it on. My heart has been singing a hymn of praise to the One who, in answer to prayers of faith, has sent us through the Board money for the erection of a cottage on the hillside where for two years has been a pile of cement blocks awaiting the wherewithal to put them into a building. Perhaps next year at this time I shall be writing on the veranda of Mary Lyon House—for that is to be its name.

''Among the bright spots of the year we must mention the visit of several members of the Oxford Group, which is a company of evangelists, mostly young people from the universities who have found the secret of a changed life guided by the Holy Spirit, and are on fire to spread the good news. A number of our teachers and students were greatly benefited by their visit.

''The Student Christian Association has progressed favorably, all the girls being members, and most of the boys. Among special speakers were Miss Grace Hitchcock and Violet Makanya, recently returned from the United States full of zeal and plans for the children and young people. At her suggestion the name Purity League has been changed to Bantu Youth League. Our girls were thrilled, and could not get enough of her.

''I have just received letters from two of our girls who are in the hospital at Lovedale, studying to be nurses. They are working hard to be able to lift their people out of ignorance and superstition into ways of health.''

Dr. Luella Miner Writes

''My only dissipation in Peiping was attending a great seventieth birthday celebration which my Chinese friends insisted was due, though I am not actually seventy until the thirtieth of next October, so I told them that neither the day nor year was right. But December 6 was a Saturday afternoon, and then it had to be. It was held in the assembly room at T'ungfu, now belonging to Bridgman Academy, the old home of the women's college, where my sixtieth birthday was celebrated by many who were in the company for this later celebration. The best part of it was seeing so many old friends, from my first generation of men students in T'unghsien, the next of women students of the Union College, then the coeducational group of my shorter term in Yenching, and even a representative of Cheeloo, now doing graduate work in Yenching. The chief gift was one which was purchased with the offerings of most who attended the party, a beautiful Peiping rug, but there was also a silver shield from Dr. H. H. K'ung, and gifts from other friends. I left all of them in Peiping, for just now I am a homeless wanderer. . . .

''It is amazing how deeply rooted communism became during those years after Borodin gained power, and these years of warfare, famine and banditry have given it a golden opportunity. If mass education and the Christian rural movement can rise to the emergency now, China may be saved from a devastating repetition of Russia's tragedy, and accomplish her revolution by peaceful means. I fear it is checked for a time; still we can hope until the first 'People's Conference,' called for the fifth of May, shows whether China is still in the grip of a PARTY which is her Mussolini. According to plans, this is to number 520, chosen somewhat on a Soviet basis, the basis of occupation,

a fixed number being allotted to each province. If the deliberations of that conference show that there has been freedom of election and that thought and speech are free, and constructive forces are at work, we can hope that war will be averted, unless the ambitions of Chang Hsueh Liang, now all powerful in North China, lead him against Chiang K'ai Shek. The problem of disbandment and pay of the hundreds and thousands of troops in North China is his, and in Shansi, where they swarm like grasshoppers, the solution has not begun.

"In the reorganization of the Nanking government, two Boards have been abolished, one being that of Agriculture and Mining, now merged with the one of which Dr. H. H. K'ung was head, under the name of Ministry of Industries. So his responsibilities are greatly increased."

Rev. George Allchin in Reminiscence

"I have been waiting to send you a note ever since the February HERALD came to hand. To the old Japaners the number is very satisfactory.

"My eyes have been constantly on the photograph of the Kumiai church leaders—especially on the three white-haired veterans. How that picture of the place and the persons awakens memories of long ago! When I began work to make a place for the new brick building—the right half of the picture* was swampy ground, not fit even for a tennis court. The building itself was made possible by a gift of $28,000 from Rockefeller Senior. What stories of coöperation with these men who sit in the front row as far as I can recognize them!

"You will be surprised to learn that it is probable that I shall meet these men in Japan in the fall of this year. Dr. Iglehart made us a flying visit a short time ago, and Florence [Dr. Allchin's daughter, Mrs. Iglehart] has sent me a letter since, both urging me to make them a visit in Tokyo and to celebrate my eightieth birthday with them next January. The matter is not yet settled, but the children will make it possible for me to go, starting next July."

*The picture on page 63 of the February MISSIONARY HERALD.

THIS, THAT, AND THE OTHER

What Next in Turkey?

A young feminist of Istanbul is taking liberties with the grandson of the executive vice president of the American Board. But what else can you expect these days in the Ottoman Empire?

Said feminist is Muriel, daughter of Rev. and Mrs. Alford Carleton; said grandson's parents are Rev. Everett C. Blake and Lynda Goodsell Blake. His name is John.

The two children are soon to be separated, as the Carletons move to Aleppo.

Blessings on the Mad Cat!

"It was getting dusk and we were seated around the fireplace of Miss Baird's apartment in the Social Center of Bulgaria's capital," writes Mrs. E. B. Haskell. "The most picturesque figure in that group of women who represented three nationalities was a middle-aged Bulgarian peasant in her fascinating village costume.

"The bite of a mad cat had brought her to the capital for the first time, for treatment at the Pasteur Institute. It was most interesting to see the world about us through her eyes—eyes filled with wonder—and to listen to her quaint comments on things which have long lost their novelty for us.

"Intently I watched her face when Miss Baird let the gramophone play to us one of our great Christian hymns sung by a choir in America. She looked around the room, holding her breath, for she could not see where the music came from. Miss Baird beckoned her to the mysterious box and explained that she was hearing a choir in America. Overawed by the incredible, incomprehensible, yet audible demonstration of that fact, she knelt down and with her arms encircling the box, listened enraptured. After a time she tried to open the box to see the people singing! Miss Baird took the Bulgarian hymnbook, found the same hymn, and we all joined the choir from America, but sang the Bulgarian words.

" 'Now I have witnessed the greatest wonder in the world!" remarked the woman, heaving a deep sigh, when the song was ended. 'Thank God that the mad cat bit me so I had to come to Sofia and heard this. *Vseka Zlo za dobro,'* i.e. 'Every evil (turns out) for good,'—an oft-repeated Bulgarian proverb.

" 'Now if I had a radio,' said Miss Baird, 'you might hear people in

Paris or London just now, which would be a still greater wonder.'

"'But,' said the woman, 'didn't you tell me that a choir in America sang this hymn, three or four years ago?'

"'Yes.'

"'Well, isn't it a greater wonder to hear people singing in America four years ago, than to hear them singing in London now?'

"'Logic is logic, that's all I say.'"

What Missionaries Often Do with Personal Gifts

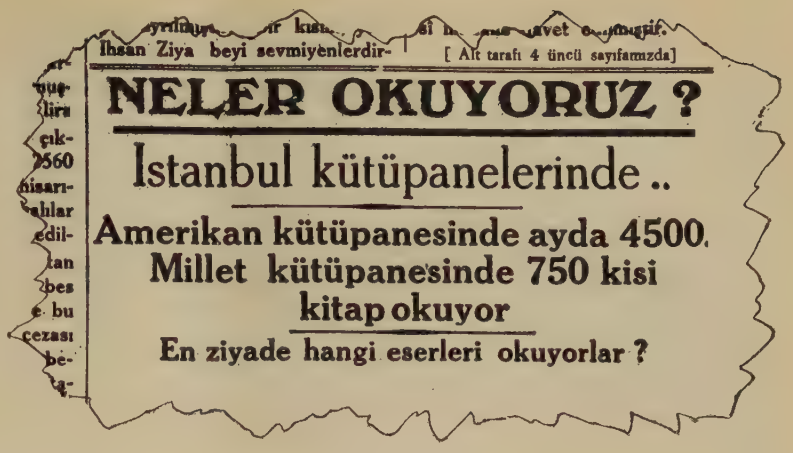
Dr. William L. Thompson, a retired missionary still on the field in Mount Silinda, received a *personal* gift from an old friend a while ago. The Industrial Department of Mount Silinda Institute, training over a hundred boys in carpentry, badly needed a new sawmill, for its old one had become really dangerous to operate, yet offered the only possible means of cutting logs for the heavy building program before the station. But there was no appropriation for a mill this year.

So, according to Mr. Arthur Orner, Dr. Thompson came to the rescue. He preferred buying a small, light, circular sawmill for this emergency to spending the gift money on himself. It will cut the smaller logs and can be used on the larger after the old mill breaks them up. And when the new larger mill becomes a reality, the little one will do all of the light cutting, saving the large mill and very greatly increasing the output.

This department has really become the maintenance and production department of the station. Its entire income is from charges made for work done for the mission and missionaries on a cost basis.

A Call for Colleagues

Is the title of a paper-covered book published by the Student Volunteer Movement. It contains letters from thirty-six representative Christian Nationalists in Africa, China, India, Japan, Latin America, the Near East, and the Philippine Islands on questions having to do with the program of the national Churches, their need of new missionaries from the West, types of service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Istanbul kütüpanelerinde ..
Amerikan kütüpanesinde ayda 4500.
Millet kütüpanesinde 750 kisi
kitap okuyor
En ziyade hangi eserleri okuyorlar ?

open to missionaries and the training, personal qualifications, and attitudes most esteemed by those among whom missionaries work. The names of Dr. C. Y. Ch'eng, Dr. Akira Ebisawa, Manilal E. Parekh, and Rev. Proculo A. Rodriguez, will be familiar to our readers.

What Are We Reading? Asks a Turkish Daily

The amazing exchange of the Arabic alphabet, used by Turkey for hundreds of years, to an alphabet resembling those used by Western European nations (see sample above, torn from a newspaper) has in the two years since it was made greatly simplified the task of learning to read Turkish so that many formerly illiterate are now no longer so.

The awakened interest in reading has led one of the leading dailies of Istanbul, the *Vakit* (*Time*), to make a study of the question, "What are we reading?" A special writer visited and examined the few reading-rooms and libraries in the city and the results of his observations were published from day to day.

Of the American Reading Room which for several years has been one of the projects of the American Board he wrote:

"The American Reading Room today ranks second among all the Istanbul libraries in point of daily average attendance. Since it is one of the poorest institutions in the number of books in the library, we found it necessary to discover the reason for the extraordinary use made of it. The books for the most part relate to modern literature, science, art, travel, history, fiction, etc. . . . The average daily attendance is 525. All classes of readers are represented: students of secondary schools, university students, officers, teachers, etc." He referred enthusiastically to the volumes of the new edition of the Encyclopedia Britannica which were recently added.

Good Turkish literature in the new characters is one of the needs which the American Board would like to help in much larger measure to supply, for an unquenchable thirst for reading is being created on a far wider scale than ever before.

We Don't Mind the Pounding and Hammering!

The heating plant for the Community House in Sofia, Bulgaria, has at last been granted and the work of installing has been going on. "Our school work keeps time with the pounding and hammering, but it does not seem to disturb us," writes Miss Baird. "It is a happy noise and we are very thankful to have it." When the necessary funds shall come to hand and the second floor shall be finished off, three rooms on the first floor will be freed for the much needed Day Nursery, larger rooms on the second floor will be available for school rooms, club rooms for mothers and young people will be made possible, as well as a reading room for the community. The building, the only one of its kind in the Balkans, will blaze the way for similar service by others in the future.

BINGHAMTON HALL, A GIFT TO MADURA

The American College, Madura, South India, is rejoicing in this biological building, the gift of the First Congregational Church of Binghamton, New York.

Acting-Principal Flint is reading a statement about the building at the formal opening on January 9, 1931.

Professor Theodore and Rev. M. S. Thirithuvathason are on the platform beside Mr. Flint.

At the dedicatory services of Binghamton Hall Vice-Principal Nainan is reading a message from the friends in Binghamton. *See opposite page.*

The Binghamton Church and Binghamton Hall

The late Dr. William M. Zumbro, who, as president for twenty-three years of the American College in Madura, India, built it up from difficult beginnings to its present established position, was the minister abroad of the First Congregational Church of Binghamton, New York.

After his death in 1922 this church pledged and raised, through the zeal and energy of Rev. James F. Halliday, its pastor, $18,000 towards a memorial building to be erected on the college campus. Mr. Halliday even refused a large farewell gift from his parish and arranged that it should be turned into this fund.

The building, plain but well-planned and harmonious in line and proportions, has been completed at a cost of $27,000. Government grant supplied two thirds of this so that the $18,000 will also pay for equipment and furnishings—with further aid from Government. A marble memorial tablet has an inscription sent by the church.

Binghamton Hall was opened and dedicated on January 9 at sunset. It was a wonderful Indian evening, just cool enough to be pleasant, so the exercises were held out-of-doors. First of all, the college students sang an Indian lyric of thanksgiving. The rest of the program was in English, Rev. M. S. Thiruthuvason, executive secretary of the Madura Church Council, presiding and making the first address. "There was never a time," he said, in the history of India when the youth of India stood in greater need than they stand today of men well and truly trained for leadership."

Acting-President Edgar M. Flint read a statement concerning the building. It has been designed to accommodate the Natural Science work of the college which till now has been covered in the first two years only; after affiliation with the University of Madras in the last two years for botany and zoölogy has been completed advanced work will be done.

Letters received from Miss Warren of Binghamton, from Rev. Mr. Halliday, and from Rev. Carl Kallgren, present pastor of the First Church of Binghamton, were then read by Mr. Nainan, vice principal.

Mr. S. J. Theodore, who had been a student when the college first came to its present site, who had studied in Cornell and Yale and Oxford, and who is now professor of philosophy in Madras Christian College, spoke of his college days, of his visits to Binghamton and his friendships with the people there. Then he opened the building with a silver key which had the inscription, "Binghamton Hall," on one side, and on the other, "January 9, 1931."

And **while he was speaking,** a messenger brought **a cable from the First Church in Binghamton.** "When I opened and read it I almost jumped up and shouted," writes Dean Edward L. Nolting. "Just after Mr. Theodore opened the building, Mr. Nainan read the cable. Surely, you must have heard the applause away over there in Binghamton! It was a most delightful touch, in some ways even better than if it had come the day before or early the same day. It shall find a place perhaps on the walls of one of the rooms. So happy to have received it!"

Good Work, Miss Fenenga!

Mardin has been a one-man—one-woman, rather—station for a very long time. Nevertheless, its Reading Room has been meeting a real need among the people, and its schools have been turning out a worthwhile product. "I am getting letters from our former graduates," writes Miss Fenenga, now on her long-deferred furlough, "who are now teaching in the Iraq, Syria, and Egypt. They all seem to be making good. One of them has been made inspector of all the Government elementary schools in Iraq."

Personals

Rev. Samuel H. Leger of Foochow has become the religious education secretary of the Church of Christ in China and has removed to Shanghai. Here his daughter Margaret is very ill. Rev. William H. Topping of Diongloh has been asked to fill the very important position he thus leaves vacant—the secretaryship of the Executive Committee. As this in turn would leave Diongloh without a foreign family, Mr. Rinden was preparing to move there from Ingtai at last accounts.

Miss Joan Van der Spek is leaving Capron Hall, Madura, this spring to be married. She expects to meet Rev. Edwin F. Irwin in Italy, where the wedding will take place, and come to America in June with her husband, who is a home missionary in Wyoming.

Rev. and Mrs. Paul F. Bobb of Merzifoun, now in this country, will not be able to go back to the Near East Mission with their family for a period of years. Mrs. Bobb has Malta fever and her recovery will be slow. Mr. Bobb has charge of a church in Dallas, Texas.

Mrs. Harriet Allen, matron of the American College, Tarsus, was in the Adana Hospital early in February with a bad case of smallpox, which, however, was not considered a critical case.

Mr. Luther Fowle, treasurer of the Near East Mission, arrived in February to help in the campaign for funds for the American Hospital, Istanbul, of which our Dr. Lorrin A. Shepard has been and still is director.

This map needs no explanation except to say that it is copied from an eight-page leaflet recently gotten out by the Publicity Department of the Near East Mission of the American Board. It is large enough, we trust, to show the little sketches attached to the various stations showing the different kinds of work done by the mission. State papers and church calendars please copy.

"A City Set upon the Hill Cannot Be Hid"

This picture shows the relative position of our industrial center and the city of Talas.

American School for Boys, Talas

Birdsnest Incorporated

Those acquainted with Dr. Harriet Parker Vaughan have been familiar with the nest she built, there in Madura, for unwanted or orphaned fledglings, and over which she has brooded, a wise and tender mother-bird for many years. They may have feared that in time the Birdsnest, the expenses of which have been met by private gifts, would be scattered to the four winds.

That fear has passed, for last summer measures were taken for its incorporation and the appointment of seven directors, including the manager for India of a large British tea company, a Hindu business man, and an Indian Christian lawyer, formerly an under-secretary to the Government. Dr. Anna M. Otto is superintendent, and Dr. Grace Kennett, "eldest daughter of the Birdsnest," assistant-superintendent.

Of other little birds who have been trying their wings, one is now a doctor at the Mission Hospital, Mysore; another a nurse at a maternity and child welfare center in Sivaganga; two are compounders in hospitals; one is a teacher and another a student in the Bible School at Rachanyapuram.

Missionary Children Appointees

SYDNEY KITTREDGE BUNKER, who has just received permanent appointment to the South Africa Mission, was born in Umvoti, Natal; his parents, Rev. and Mrs. Fred R. Bunker, were connected with that mission for twenty-four years. The son was graduated from Oberlin in 1921 and from Union Seminary, New York, this year; has been a home missionary during part of the interval between college and seminary.

MISS CLARA GRAY LABAREE who sailed March 13 for another period of term service in India (she taught 1923–1928 in the Kindergarten at Sholapur) is not the daughter of American Board missionaries, but her grandparents on both sides were American Board missionaries, and her parents were missionaries of the Presbyterian Board in Urumiah, Persia. Her father was killed while in missionary service. Her mother is now Mrs. F. G. Platt of New Britain, Connecticut.

Cheer, Girls, Cheer!

The boys of Amanzimtoti Institute came to Miss Frost one day, asking as a special favor that the girls of her department be allowed to go to Durban to cheer their brothers at a football game which was very important, a cup being involved. It was the final in a match between the Amanzimtoti Shooting Stars and the Ohlange Zebras.

"Apparently the girls did their duty," writes Miss Frost, "for the cup came to Adams. This with two other cups has been on display, showing how valiantly our boys fought—and won."

What! No Sewing Materials! No Gardens!

They have just had their school inspections in Sholapur and expect cuts in their Government grants, for several things were disallowed the past year that have been allowed in the past: cloth for sewing, expense for school gardens, prizes, etc. "It is too bad," writes Margaret Hammaker of the Josephine Harding Kindergarten, "for these things are what our schools need to make them life-situations and not merely formal places to learn reading and writing. Perhaps we can cut something else so that these things will not have to be left out."

The Service in Madura for Miss Noyes

Took place at 10 a.m., on Thursday, January 15. It was simple but very impressive. The church was crowded to its fullest capacity. Rev. Thangam Gabriel, formerly pastor of the church with which Capron Hall is affiliated, and Mrs. Meyappan, spoke in Tamil and Dr. J. X. Miller in English. Others took part, among them Mrs. M. Pillai, wife of a leading lawyer, whose daughters had been educated in Capron Hall. She read a brief tribute ending with the words:

"We will repay her invaluable service with an abundance of gratitude, which is ever ingrained in our blood, and her memory will always be cherished in our hearts and the hearts of our children, with respect and all glory and honor to her."

Dr. Banninga writes that in place of the grains of sand it is customary in India for friends to throw into the grave as a token of their acceptance of the will of God, roses were dropped in by the girls and teachers of Capron Hall till they hid the coffin from view.

Continued on page 179

REVELLS ANNOUNCE

Chinese Twice-Born
by Charles E. Scott
Studies of spiritual tragedies and triumphs in the lives of Chinese Christians, by the author of *"China from Within."*
$1.25.

Gods of Wealth and War
by James Livingstone Stewart
A tale of Modern China, by the author of "The Laughing Buddha." Grim, gripping, romantic, yet over 90 per cent history.
$2.00.

Korea: the Old and the New
by Ellasue Wagner
A picture of present-day Korea in a day of radical change and transition. Including a study of the heritage of the past; and the problem of Korea's future.
Illustrated, $1.50.

African Stories
by Albert D. Helser, M.A.
Upwards of eighty stories dealing with every conceivable phase of native life and culture among the Buras of Northeastern Nigeria. Introduction by Franz Boas, Columbia University. Illustrated, $1.75.

Where Day Dawns
by Maude Whitmore Madden
Author of "Young Hearts in Old Japan." A Japanese Reader. Stories, legends, poems old and new, scraps of verse, proverbs, translations and ancient folklore concerning the Sunrise Kingdom.
Illustrated, $1.50.

The Pool of Sacrifice
by Josephine Hope Westervelt
The young adventurers of Mrs. Westervelt's story make their way through almost impenetrable jungles and along swampy trails to meet up with thrilling experiences.
$1.75.

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The Bookshelf

Continued from page 165

clubs, women's circles, and reading courses; and the series of Fireside Sermons dealing with the problems and ideals of the home.

Part two treats of such administrative details as: The election of officers; parish organization; magnifying the office of the usher; the methods of visiting homes; giving—limitations of the budget method; the mechanics of church finance. "It is a wiser policy to first play fair with the world-wide enterprises and, in the light of our obligation there, plan our building enterprise and its finance. . . . A total budget out of which current expense is first taken and the balance, if any, is used for benevolence . . . makes the local and most selfish causes the preferred creditors and penalizes the outside Kingdom matters for the benefit of the local causes. It puts the lesser before the greater."

My Message to Sunday School Workers, by Marion Lawrence, now issued in the Anvil Series of $1.00 books by Richard R. Smith, Inc., New York, is the last message of a great Sunday school leader, internationally loved for his fine Christian character. It consists of twenty-five addresses given by the author throughout North America and other parts of the world and these were printed exactly as they were presented from the platform.

In these he discusses: Ten commandments for Sunday school workers; the romance of the modern Sunday school; the art of illustration; the art of asking questions; the why of teacher-training; the Sunday school and missionary training; methods of Sunday school evangelism; through-the-week activities; the big boy problem; the pastor and the superintendent; the Sunday school as an investment; and a number of other subjects.

The addresses are full of vivid illustrations, quotations, pithy suggestions. Dr. Dawson is quoted: "Churches like armies live by conquest. When conquest ceases, mutiny begins." "The boy seems to be the target of the Devil's sharpest arrows. This was especially shown to be true in the days before prohibition. In a liquor dealers' magazine appeared 'The success of our business is dependent largely upon the creation of an appetite for drink . . . it will be needful, therefore, that missionary work be done among the boys . . . and nickels expended in treats to the boys now will return.' A great judge in trying a boy for keeping money he had found said to his father and mother, 'You ought to have kept this boy in Sunday school . . . Sunday school boys do not come here. I never had one before me, and I never expect to have one.' . . . One of the main reasons why boys are not in the Sunday school in larger numbers is because the parents are not there."

OFFER

If you are one of the many who have desired to own the **Weymouth, "New Testament in Modern Speech,"** here is your opportunity.

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Philippines

Evangelical Christianity in the Philippines, by Camilo Osias and Avelina Lorenzana (United Brethren Publishing House, Dayton, Ohio, $1.50), represents a veritable history of civilization in the Islands; each epoch is given adequate space and every contributing agency due credit. Senator Osias, resident commissioner from the Philippine Islands in the United States Congress and a distinguished educator and author, has had a Roman Catholic background; Miss Lorenzana is a direct product of Protestant missionary enterprise; her father is an outstanding preacher of the Gospel and administrator; she was the only woman among the seven Filipino official delegates to the World's Sunday School Convention in Los Angeles in 1928, and has specialized in religious education for children in American colleges since then. Both authors represented the Philippines in the International Convention of Religious Education held in Toronto in 1930.

After describing the Islands and their people, Pre-American cultural and spiritual backgrounds, the earlier days of Protestantism, three decades of progress, religious education, and the union movement, the most pressing needs for the future are shown to be: Trained leadership; expansion and endowment of Union Theological Seminary in Manila; more and better Christian literature—among those doing effective work in the writing of articles and books is mentioned Rev. Frank Laubach of the American Board, author of a scholarly work on *The People of the Philippines* and a delightful little volume, *Seven Thousand Emeralds;* the establishment and better support of mission hospitals; the establishment of dormitories for girls away from home studying in the cities; emphasis on the spirit of union. The constitution and by-laws of the National Christian Council of the Philippines is given in an appendix; also the revised constitution of the Philippine Council of Religious Education.

Poems

The Divine Companionship, by J. S. Hoyland, M.A. (Richard R. Smith, Inc., New York, $1.00), is a book of prayers in free verse, which is peculiarly well adapted to such subject matter. They are grouped as they treat of: The divine companionship; the divine values; the Way of the Cross; prayers for usefulness; prayers for cleansing; the sacrament of commonplace things; the City of God. The divine values are in eight poems shown to be: Joy celestial; power; ultimate reality; the Father; the Father's will; the Father's beauty; the Father's love. The Way of the Cross is shown to be

Continued on page 183

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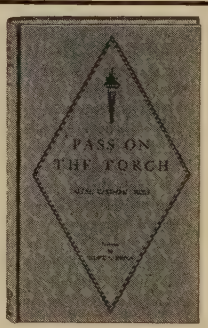

Poems for Easter and Hymns of Immortality

Introduced by the deathless spirit of George A Gordon, inscribed to one who though absent is "alive for evermore," immortality is the keynote of these lyrics. Of them Dean Sperry of the Harvard Theological School writes:

"Those on Dr. Gordon especially interested me and seemed to me faithful to his strong spirit and commensurate with his large mould. But some of the other poems stir me quite as much. I shall quote from the book in days to come."

PASS ON THE TORCH

ALLEN EASTMAN CROSS

Foreword by Dr. George A. Gordon

$1.00 at Bookstores

THE PILGRIM PRESS

Boston Chicago

This, That and the Other

Continued from page 176

"It was a most tender and symbolic evidence of the beautiful influence that Miss Noyes has had over those with whom and for whom she has worked," he adds. "Her life was indeed a beautiful rose breathing forth fragrance to all with whom she came in contact, and her memory will continue as long as any of those who knew her survive."

The Daily Round, the Common Task

Some things occupying the time of Rev. W. C. Cooper, of Philippopolis, Bulgaria, are: The preparation of the Sunday school quarterlies for older children, supervision of and aid in the preparation of the quarterlies for younger children and for adults; the training of Sunday school teachers in correspondence courses and in conferences, and the printing of textbooks for them; the management of four to ten vacation church schools; planning a new parsonage, and planning and building a little church in one of the villages.

Miss Sarah M. Field has, besides the classes in English which make up so large a part of the schedule of American teachers in Kobe College, a class in Foods and American cookery, following the lesson order of a handbook she and the Japanese teacher of cookery have compiled. She is on the Hygiene Committee which is trying to solve the problem of the many absences caused by infectious colds, and which is using some of the advertisements appearing in American magazines on their bulletin boards to make a forceful impression. She is on a committee planning a new course to train girls for home-making and on a Y.W.C.A. committee for girls' work. She is counselor for the club leaders all over the city and leader of one group; treasurer of the Uradome camp committee and also of the main summer camp committee, which has this year undertaken to conduct a training conference for camp leaders. Incidentally, she plays the organ for the Sunday church services and for the practice meetings of the choir, which is an energetic volunteer group of young business men, teachers, and other professional people.

Professor Charles Kofoid's Views on a Universal Language

Dr. Charles Kofoid, head of the Department of Biology at the University of California in Berkeley, taught last year at the Tohoku Imperial University in Sendai, Japan. Mrs. Kofoid was an "observer" at the annual meeting of the Japan Mission in Arima in May. The next meeting of the Mission will be in May, 1931, so in the May issue of the Missionary Herald will be suitably found her impressions of what she saw and heard.

Dr. Kofoid has some interesting views on the importance of English teaching in Japan, as set forth in one of the *News Bulletins* of the Mission. He speaks of the necessity of a common means of communication in diplomacy, science, and trade. This should be a natural language with the capacity for growth, and precision should be its most marked characteristic. The English language is the natural choice for universal communication, geographically commanding a prestige unenjoyed by any other single language.

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employ are infinitely superior to those used by Japanese teachers in the public schools. Missionaries are contributing not only a useful tool to those Japanese who come to them eagerly for it, but also a precision of thought which is lacking in their own language, and which will play its part in the forward march of Japan.

"During my six months at the university in Sendai," said Dr. Kofoid, "where I had students from all over Japan, I soon picked out those who responded best to my lectures, and who in the laboratory handled the answers to my questions with the greatest ease and accuracy. Without exception they were my best students of biology. And, without exception, every one of those boys was a graduate of a mission school."

Kagawa in China

Toyohiko Kagawa recently gave seven addresses before the students of Shantung Christian University, Tsinan, China, on such various themes as Philosophy, Economics, Sociology, Biology. "As one watched the speaker," writes one of his audience in the *Cheeloo Bulletin*, "going from one blackboard to the other, filling them with the names of philosophers and scientists of all lands and ages, with their theories and their books, one was struck with the fact that an Asiatic, busy with many practical reforms, and having such a limited use of the spoken English language, should be so widely versed in these various systems and theories, and yet not be absorbed in them, but retain a detached mind. He analyzed and synthesized, but the main object of his mind was not these mental exercises, but the practical living of the fullest life. His sociology, though familiar with various theories, was experimental and practical, with an idealistic aim.

"When one saw him standing with suspended hands and bowed head, one eye totally blind and the other half so—part of the price paid for his experimental sociology—but his face calm and peaceful, one realized that he was seeing a light which depended on neither sun nor electricity but was flooding the inner man.

"When, at the close of the sixth or seventh address of the day, he, unwearied, gave us a brief glimpse of

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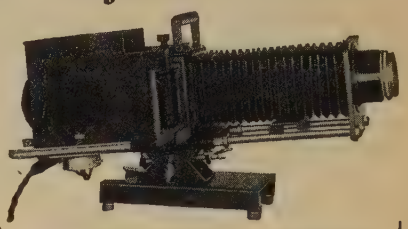

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his fellowship with God, one thought of the Master, sitting on the well side, saying, 'I have food of which you know nothing.' "

In his closing address, Dr. Kagawa declared that from the human side religion was an Art of Life. "The aim of this Art of Life is Holiness, holiness in the heart. For me this is a treasure, and no one can steal from me my longing for Holiness. . . . At times evil influences come and try to steal it from me: it is then I need the power of God to cleanse, heal, and to conquer. . . . I lived next door to prostitutes in the slums of Tokyo for many years, but never felt the power of temptation because always there was burning in my heart the candle of holiness. This may sound superficial to you but to me it is absolutely real, and without the longing for holiness I could not have resisted the temptations of the Tokyo slums. At midnight I would meet with God in His temple, which is my heart. Four years ago I lay blind for forty-four days in a hospital, but the candle of holiness shone within me, so I felt full of joy all the while. . . . I wish that you young men of China may feel the power of holiness to keep us from sin and evil. Then death, sorrow, and pain will not be able to touch the inner shrine of our souls.

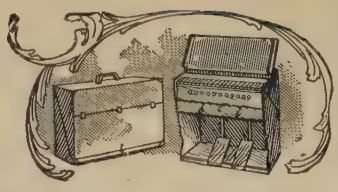
"O Holy Divine! Give us this day
Thy power to cleanse us.
In Christ's Name. Amen."

Another Engagement!

Miss M. Louise Clark, nurse in the Green Memorial Hospital, Manepay, Ceylon, has announced her engagement to Mr. Charles Ellis Bingham, a Government Civil Servant at present on duty in the Jaffna peninsula. The wedding is not expected to take place before November, and Miss Clark will probably continue her work till October.

And Yet Another!

Although Miss Helen Gaylord's engagement preceded Miss Clark's in point of time. Miss Gaylord has been teaching in Capron Hall, Madura, India, and has been doing very fine work. Mr. James Doak, her fiancé, is a chartered accountant connected with the Madura Mills, so the young couple will continue in the Mission area.



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THE CHRONICLE

APPOINTMENTS

November 25. Rev. and Mrs. Loy Lewis Long of Kodaikanal, South India, to the Marathi Mission.

February 24. Mr. Sydney K. Bunker of Wilton, Connecticut, to the South Africa Mission.

February 24. Mr. and Mrs. Robert Eugene Dole of Lewiston, Idaho, for a five-year term in the West Central Africa Mission.

February 24. Miss Katherine Hardeman of Greensboro, North Carolina, for a three-year term as teacher in the Capron Hall Girls' School, Madura, South India.

FURLOUGHS AUTHORIZED

January 20. Mrs. L. Curtis Guise and Gordon, of the Madura Mission, beginning in the summer of 1931.

Continued on page 184

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The Bookshelf

Continued from page 178

". . . a road, Thy road, to hardened, bitter hearts,
A steep, rough road, yet plain and straight to tread,
The road of Thine eternal Cross of Love."

One unusually long poem inspired by news of a missionary murdered in China has these lines:

"Who didst Thyself ascend this rugged pathway
to the Cross,
Alone, unfaltering and resolute,
Who steadfastly didst set Thy face thereto. . . .
Help us to tread this solemn, joyous pathway too."

And in the final grouping it is shown

"That all, in this life and beyond, who love Thee,
Are forever one deathless fellowship,
The citizens of that City—
That radiant City of the Living God."

The Master of Men is a volume of quotable poems about Jesus compiled by Thomas Curtis Clark (Richard R. Smith, New York, $2.00). The book is in five divisions: the first is devoted to poems showing what Christ *is;* the second, those following the way of the Cross to Calvary; the third, those celebrating Easter Day; the fourth, those showing Christ continuing in the lives of those who love Him; the last, those urging on to a crusade for Christ. The authors range from Browning to Joyce Kilmer; from Tennyson and Christina Rossetti to Katherine Lee Bates and Edwin Markham. Whittier, Lanier, Oscar Wilde, Don Marquis, Charles Hanson Towne, are some of the names found in the list. Mr. Clark has been writing and selecting poems for *The Christian Century* for some years, and the success of his first collection, *Quotable Poems,* was immediate. There are nine poems of his own in the present volume. Read "Evidence," in which the mind said that

> " 'No sign of God appears
> In the glory of the spheres.'
> *But the heart spake wistfully,*
> *'Hast thou looked on Calvary?'* "

Among poems about Simon the Cyrenian, one by Countee Cullen has two verses that appealed greatly to the [present] writer who remembered the race of the author.

"At first I said, 'I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black.'

* * * *

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone."

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The Chronicle

Continued from page 182

January 20. Miss Adelaide S. Dwight of the Near East Mission, beginning in the summer of 1931.

January 20. Rev. and Mrs. E. H. Smith of the Foochow Mission, beginning in the summer of 1931.

January 20. Miss Nellie M. Walker of the Shaowu Mission, beginning in the summer of 1931.

January 20. Rev. and Mrs. Lucius C. Porter of the North China Mission, beginning in the summer of 1931.

February 10. Miss Isabelle Harley of the Near East Mission, beginning in the summer of 1931.

February 10. Rev. and Mrs. John E. Merrill of the Near East Mission, beginning in the summer of 1931.

February 10. Mr. and Mrs. Carl C. Compton of the Near East Mission, beginning in the summer of 1931.

February 10. Dr. and Mrs. Horace E. Campbell of the Foochow Mission, beginning in the summer of 1931.

February 10. Mr. Luther R. Fowle of the Near East Mission, a leave of absence for four months, beginning in February, 1931.

Arrivals on the Field

January 2. At Madura, India, Rev. and Mrs. Edward G. Nichols, joining the Madura Mission.

January 15. At Madura, South India, Mrs. Albert J. Saunders, returning to the Madura Mission.

January 23. At Bombay en route to Ahmednagar, India, Miss Edith W. Temple, joining the Marathi Mission.

Births

January 11. At Tehchow, North China, a daughter, to Rev. and Mrs. Leonard M. Outerbridge of the North China Mission.

February 3. At Salonica, Greece, a daughter, Catherine Harriett, to Rev. and Mrs. William E. Hawkes of the Near East Mission.

Deaths

February 22. At Tehchow, North China, infant daughter of Rev. and Mrs. Leonard M. Outerbridge.

March 8. At Peiping, China, of pneumonia, Dr. Edward F. Parsons of the North China Mission.

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